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SIXTEENTH SUNDAY AFTER TRINITY.

I desire that ye faint not at my tribulations for you, which is your glory.—*Ephes.* iii. 13.

WISH not, dear friends, my pain away—
Wish me a wise and thankful heart,
With GOD in all my griefs to stay,
Nor from his loved correction start.

The dearest offering he can crave,
His portion in our souls to prove,
What is it to the gift he gave,
The only Son of his dear love?

But we like vex'd, unquiet sprights,
Will still be hovering o'er the tomb
Where buried lie our vain delights,
Nor sweetly take a sinner's doom.

In life's long sickness evermore
Our thoughts are tossing to and fro:
We change our posture o'er and o'er,
But cannot rest, nor cheat our wo.

Were it not better to lie still,
Let him strike home, and bless the rod,
Never so safe as when our will
Yields undiscern'd by all but GOD?

Thy precious things, whate'er they be,
That haunt and vex thee, heart and brain,
Look to the Cross, and thou shalt see
How thou may'st turn them all to gain.

Lovest thou praise? the Cross is shame:
Or ease? the Cross is bitter grief:
More pangs than tongue or heart can frame
Were suffer'd there without relief.

We of that altar would partake,
But cannot quit the cost—no throne
Is ours, to leave for Thy dear sake—
We cannot do as Thou hast done.

We cannot part with heaven for Thee—
Yet guide us in thy track of love;
Let us gaze on where light should be,
Though not a beam the clouds remove.

So wanderers ever fond and true
Look homeward through the evening sky,
Without a streak of heaven's soft blue
To aid affection's dreaming eye.

The wanderer seeks his native bower,
And we will look and long for Thee,
And thank Thee for each trying hour,
Wishing, not struggling to be free.

KEBLE.

ECCLESIASTICAL.

Si taceamus, cedere videbimur; si contendamus, verendum est, ne et nos carnales esse judicemur.—AMBROSIUS.

From the Protestant Episcopalian.

PRIMARY ELECTIONS OF BISHOPS.

A PAMPHLET has recently been circulated, purporting to be "Remarks on the Proposed Revision of the Canons," printed last year by the Committee of the General Convention, but commenting particularly on none except the second canon. That canon, as it now stands, applies only to the *primary* election of a bishop in any diocese: before this can be held, there must be six settled parochial clergy. The proposed canon applies to those elections, as well as to subsequent ones,[a] requiring nine settled parochial clergy in every case. And this is the subject, a primary Episcopal election, that has called into action the writer of the publication before us.

We regret that our first operation in dissecting this pamphlet, must be to examine its heart, and that here the indications are very bad.[b]

FIRST INDICATION.—"It is not necessary to ring the changes upon the old axiom of the danger of *accumulating power in few hands.* Every person not *interested* in preserving this state of things,—and our present bishops are, doubtless, far from entertaining that feeling,—can see the evil of it. There is acknowledged danger in its existence; and the *result,* sooner or later, *will prove it.*"[c]

Now, he is no Episcopalian at heart, who indulges such pitiful suspicions concerning our bishops; for to them the above insinuation must apply, in spite of the plausible disclaimer.[d] Our bishops have *no power* worth looking upon with jealousy; they have not the grand basis of power, patronage. A veto upon ordinations, a veto as the House of Bishops, the other House having also a veto upon them, a veto in one or two of the Diocesan Conventions, is about the sum total of their absolute authority. Influence they have, indeed; but an influence dependent chiefly on their character and official usefulness, which is generally a wholesome influence. Yet this is called an "accumulation of power in the hands of a few"—it is cried out upon as "dangerous," and "results" are denounced: i. e., these few, our bishops, are to have their "power" (so called) attacked and destroyed! Shame on the heart that cherished thoughts so envious, so ungenerous, and from which proceeded a threat so unprincipled and reckless! None of the spirit of an Episcopalian is there.[e]

SECOND INDICATION.—"The clerical and lay members of this committee [on the canons] were entirely selected from the larger dioceses—from states which do not know what it is to want the services of a bishop, and consequently, it would seem, *are little able to feel for their destitute brethren.*"[f]

The only surviving Bishop[*] belonging to the committee can scarcely congratulate himself on not being included[g] in this accusation—he is in worshipful company[†]—all too high in worth, and in the confidence of the Church, to be reached by such missiles.[h]

THIRD INDICATION.—"*Apparently for the sole purpose of preventing the election of bishops in the west, and by a just consequence, retarding, in a very large degree, the progress of our Church, and of sound religious and ecclesiastical principles,* and reversing the whole previous policy of the Church, in reference to that region, the committee," &c.

Most scandalous allegation! most abominable calumny! Who but the tempter put it into the author's mind, that Episcopalians would concert a project to prevent the spread of Episcopacy? that a committee of the General Convention, consisting of bishops, clergy, and laity, were so unscrupulous, so false to their trust, as to harbor the "purpose of preventing the election of bishops in the west?"[i]

FOURTH INDICATION.—"The committee are very little acquainted with the character of the high-minded and independent people of the *western* valley; if" &c.

"Let not, then, a yoke of iron be added to the existing fetters, which depress and weigh down to the earth the Church in the *west.*"

"For the sole purpose of preventing the election of bishops in the *west,*" &c.

How pitiful to attempt to create sectional feelings in the Church![k] rather, how unprincipled! But we do not permit ourselves to fear that our western brethren will be caught in such traps. We venture to say, that if the writer of this flummery writes himself a western man, he has not so written himself long enough to have passed the first desperate stage of a newly-contracted local partiality.

So much for the heart of the pamphlet—our next dissection must be of its brain; and this organ, we apprize our readers, is very scantily developed.

The object of the pamphleteer, is, to show that new dioceses ought to have bishops at once, and that no diocese should ever be left without a bishop, be their clergy ever so few in number, alleging that a bishop is essential to the being of a diocese. One of his arguments in support of these positions, is the first canon—"In this Church there shall always be three orders in the ministry, Bishops, Priests, and Deacons." He "takes it for granted, that *Church* is used in this canon in a diocesan, not a national sense;" and he adds, "It seems evident, then, that the founders of our Church polity in this country, did not deem any diocese organized without a bishop; and that they considered every state which had acceded to the constitution, to be entitled, and in duty bound, to have a bishop, whether it had or had not 'six or more resident and officiating presbyters.'" We "take for granted" no such thing. If "Church" were here used in a diocesan sense, the canon would require every diocese to have several "bishops," for that word is in the plural number! If, also, such were the construction, "deacons" would obviously be as essential to a diocese as bishops! And thus Pennsylvania and Virginia would be the only dioceses among us, they only having more than one bishop, and more than one deacon, beside their respective presbyters! The "founders of our Church" meet nothing of the kind alleged by our pamphleteer. The title of the canons is, and was from the first, "Canons [for the government] of the Protestant Episcopal *Church* in the United States of America," which defines what is meant by "this Church," in the first canon. Of the "founders of our Church polity," who, in the two Conventions of 1789, passed the first canon, quoted above, no fewer than *eleven* were members of the Convention of 1795, which passed the canon requiring six settled pastors for the primary election of a bishop—a fact which shows that the insinuation that our "Church polity" had then got into other and innovating hands, is baseless. They specified the three clerical orders in the first canon, as an introduction to several of the canons which follow it, and which regulate the ordaining of these three orders. This was their meaning. And they there used the word "Church" in the national sense, and no other. They declare first what grades there shall be in the ministry, and then proceed to define how the several grades shall be filled. The idea that the "founders of our Church" presumed every diocese to have a bishop, as an assential feature, is absurd. In article iv. of the constitution (1789) there occurs the expression, "any church *destitute* of a bishop"—in canon ix. of the same year, we read, "signed by the bishop of the diocese or district, or, where there is *no* bishop, by three clergymen of the standing committee"—again, in canon xvi. "every bishop of this Church, or where there is *no* bishop, the standing committee of that *diocese* or district." Obviously then, the "founders of our Church" recognized the existence of "dioceses" in which there was "no bishop." And, as obviously, our pamphleteer's brain is no sounder than his heart.[k]

Another argument of this production, in favor of having bishops in every diocese, however few the clergy, is the opinion of both ancients and moderns, that the outward being of the Church is, having a bishop, and that it is incomplete without this highest officer—and the author adds, sneeringly, "it was reserved, it seems, for the Episcopal Church in the United States, to present the anomaly of churches . . . . whose outward being does *not* consist in the having of a bishop." Never has this impudent allegation been true of our Church, since its "founders" organized it.[l] The iv-th article of the constitution presumes that "any church destitute of a bishop"[m] will ask the requisite services of the bishop of some other diocese—and the xx-th canon (1st of 1795) makes provision to the same effect. These apply in part to voluntary applications for Episcopal ministrations, and they therefore are not imperative—the Church cannot force her children to be confirmed, nor ought she to require absolutely the consecration of places of worship. But in regard to the essentials of episcopacy, our regulations have always been imperative and beyond evasion—all our ministers must be episcopally ordained—nor can any of them be degraded except by a bishop—regulations as obligatory on dioceses without bishops, as on those that have them. And this carries the maxim *ecclesia est in episcopo* as far as it is carried by Scripture—where we read that the apostles "ordained elders or presbyters in every church," and then left them to grow before stationing bishops among them[n]—and where also we find that Ephesus, and probably Crete, were provided with elders and presbyters some years before they had any other than the general episcopal superintendence exercised by the apostles. Beside, our vacant dioceses are under the superior government of the General Convention, one branch of which is the House of Bishops; so that the allegation that any of our "churches" are without the pale of episcopal regimen is baseless. Every way baseless is that pitiful sneer.[o]

When Paul told the elders of Ephesus that "grievous wolves," &c., were soon to appear among them, and that he himself would (probably) see them no more, why did he not set Timothy or some other apostle over them at once, instead of deferring it several years, if bishops are so essential in each and every district of a new Church? The only answer is, that prudential and other like reasons govern in this case, as in many others relating to ecclesiastical affairs. Of these reasons the apostle was the judge—whether his opinion was formed with the aid of inspiration, we know not; but, since inspiration has ceased, who can be better judges than the united council of a Church? That of our Church[p] has enacted that there must be six settled pastors[q] in a diocese to entitle it to a bishop—a very moderate requisition—and one which ought to be [r]increased as our bishops are multiplied, which is in part the object of the proposed canon. Yet moderate as it is, a dispensation was granted in favor of the distant portion of our communion, and will doubtless be again granted, if requested, and if proper considerations[s] be shown. Some restriction of the kind is obviously necessary—for without it, we cannot be secure against attempts like that made in Vermont, at an early period, where a convention consisting of but one clergyman and a few laymen, elected a bishop.[t] Truly wise was it in the "founders of our Church," as soon as one such attempt was made, to guard against all future attempts, by a canon.[u] And very unwise would it be in their successors, knowing what is known in reference to such matters,[v] to leave the Church a single moment without this safeguard against unscrupulous ambition.

Our pamphleteer argues against such a canon,[w] from the state of most of our dioceses when our first bishops were elected, and consecrated in England—alleging, as probable, that neither New York nor Pennsylvania had six settled pastors[x] at the period. We think the probability may be otherwise, but shall not trouble ourselves to investigate that point. We only ask, does not common sense decide, that a new national Church without bishops, ought to obtain them as soon as possible, however small the number of clergy left her by the revolution, which brought the nation into being—while yet, after obtaining them, and securing the succession within her borders, it is perfectly proper so to regulate the multiplication of bishops as to guard the respectability of the office and the character of the Church? This is exactly what our Church has done.—The not reckoning missionaries among the six clergy[y] required before the primary election of a bishop, is thought, by the writer before us, to be inconsistent with the state of things when that canon was first adopted, in 1795, "inasmuch of many of the clergy belonging to the convention which adopted it, were, or very recently had been, themselves missionaries; and in that capacity, had been concerned in applications for resident bishops." Now, we have looked over the list of the clerical members of the General Convention of 1795, and we find that some of them had been English missionaries; but we doubt whether "many" of them, either as missionaries or otherwise, had been concerned in the ante-revolutionary "applications for resident bishops," which "applications" must have ceased for twenty years in 1795, inasmuch as our revolution is dated 1776. Make the most of this argument of our pamphleteer, and what does it amount to? Some of the colonial clergy, a part of them missionaries, endeavored to get one or two bishops for the whole Church of England in America; the appointment of them to be in the king, or under his check, as is the case in England; these bishops to be under an archbishop; and the whole ecclesiastical fabric thus created, to be but an appendage to the Church of England, and subject to its interposing influence, or rather, that of the Parliament, should interposition ever be deemed proper. Yet a part of these clergy, after we became an independent national Church and had obtained episcopacy and a secure succession—when we had three times as many bishops as were at most asked for, by our colonial brethren—when, also, there was not perhaps a single missionary in our whole communion—when, moreover, the only check on episcopal elections and on the bishops, was in our General Convention—the clergy we speak of thought best to put that check into the form of canons, and to enact, as one check, with the Vermont attempt before them proving its necessity,[z] that there must be six settled pastors in a diocese, before it could elect a bishop. Where is the inconsistency, even on the part of such of them as had been missionaries in the colonial Church? We see none. If any thing required explanation in this case, it would be the very opposite of what our pamphleteer suggests—those who asked for but one or two bishops for our whole colonial Church,[a] with its large body of clergy, when the authority of an archbishop, and the influence of the mother Church, would be felt by the colonial daughter, why did they allow a bishop to every state convention which had but six pastors[b] on its roll, when those conventions and those bishops could soon get the authority and influence into their own hands? Doubtless the motive for thus facilitating[c] the election of bishops was a generous one. But it would have been carrying generosity to the extreme of recklessness, to have left such elections wholly unrestricted—allowing one clergyman and a few laymen, as was attempted in Vermont, to appoint a bishop in every state then formed, or afterward to be formed, in our wide territories.

We have but a poor opinion of the intellect of him who, pretending to be informed in our ecclesiastical affairs, suggests the least similarity between the position of our ante-revolutionary clergy and the colonial English communion, and that of the "founders of our Church," and the fabric which they reared.

Our pamphleteer is a thorough reformer, and in this spirit he attacks even the standing committees, one of the best and most beautiful features in our ecclesiastical institutions. These committees, annually elected by each convention, keep up a constantly *organized* representation of the clergy and laity of a diocese, to consult with, or be consulted by, the bishop, and to act in those matters in which the clergy and laity should act, in co-operation with him. They recommend to the bishop candidates for orders—a process equivalent to the choosing of the seven deacons by the "disciples," before the apostles laid hands on them—in this, they act as representatives duly accredited by the larger constitutional representation of the "disciples," the diocesan convention. They are also empowered by the General Convention, to act, during the recess of that body, in place of the House of Deputies, when a bishop has been elected. In dioceses without bishops, the clerical members of these committees, the entire committee being summoned, grant letters dimissory—which are altogether an affair of ecclesiastical regulation, there being no precedent in Scripture. Beyond these powers, the standing committees exercise none, under the authority of the General Convention—unless it be in the trial of clergymen, which every state convention has a right to regulate as it pleases, provided the sentence, if it be that of degradation, be pronounced by a bishop, and of course approved by him. Such an institution, it is clear, is eminently beneficial in reference to ecclesiastical business, and as eminently wise in keeping the bishop constantly in official intercourse with his clergy and laity, and preventing episcopal encroachments.[d] Yet our reforming pamphleteer is pleased to speak of "the anomalous character of the standing committees—bodies whose duties and powers have been silently and gradually increased, till they have come to possess, in vacant dioceses, all, or nearly all, the powers of government assigned by Scripture and ancient writers to bishops." How sweeping, yet how vague an accusation![e] What is *not* assigned to bishops in some "ancient writers?" And among the better "ancient writers," what "power" is there which may not, by wrong construction, be regarded as assigned to bishops? Judged by such evidence, bishops are autocrats, and not only standing committees, but conventions, are but parties of rebels and ecclesiastical nuisances. In this view of things, we bow most deferentially to our pamphleteer, and salute him as the file-leader, not of the low, and certainly not of the high Church party, but of an *ultra* episcopal party, if there be any Episcopalians who are disposed to enlist under such a banner. To prevent, if not too late, so disastrous an enlistment, we take leave to say—that our standing committees interfere not, in any one particular, with any duty, function, authority, or "powers of government assigned by *Scripture* to bishops." The fact is, these committees have *no* "powers of government"—they neither legislate for the Church, nor regulate it—all that being done by the General and Diocesan Conventions. The committees are governed—of themselves they govern nobody—or if undue assumptions are any where made, of which however we have no evidence or suspicion, it is a local disorder, and not to be imputed to the committees as one of our ecclesiastical institutions.

This *ultra* reformer, if he wishes to establish the autocrasy of bishops, which is the tone of much of his pamphlet, must change his position, and direct his attack against our CONVENTIONS—those wicked devices which tie episcopal hands, and keep the naughty clergy and laity always in the way of their spiritual fathers, and speaking up for themselves. An *ultra* bishop would endure none of this arrogance—he "bears, like the Turk, no *brethren* near the throne." Once abolish our conventions, and primary elections of bishops will go on finely—all will then be in episcopal hands—over the bishops there will be no common authority—any three bishops may, according to some "ancient writers," consecrate another, and send him into any state—then, any three bishops of neighboring states may decide that the dioceses about them ought to be smaller, and take a slice off of one of them, and send a bishop into it—then, another slice and another bishop—then, another—till *ultraism* reaches its kindred extreme, anarchy. What next? Will the Church reform, and come back to the judicious arrangements which now exist? If so, why should we abandon them? If not, the next resort, though not without turmoils innumerable, will be to archbishops, and to a patriarch, in order to supersede the extravagant powers which our present wise regulations destroy ere they bud.

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[a] This is worthy of note. The proposed canon is not only an extension of the *principle* of the old canon, but also of its *operation.* Heretofore the restrictions of the canon have checked the *growth* of the Church; hereafter, they are also to operate against its *resuscitation,* should it ever (as in some of the present *episcopal* dioceses it might, through no very improbable combination of circumstances,) fall below the required standard.

[b] Here is a principal ground of our "strong disapprobation." "The heart" must mean *the spirit, the motives.* It is unfair, not to say unchristian, to commence the refutation of an opponent with such an attempt to enlist against him the prejudices of the reader—a reader, too, as must have been the case with most of the readers of the Protestant Episcopalian, who has had no opportunity of forming a judgment on the subject for himself. How necessity was laid upon the critic that he should adopt such a course, we cannot conceive. Surely if "the brain" of the pamphlet under discussion were as "scantily developed" as he affirms, it must be useless cruelty to lay open its "heart," an operation for which no other object can be assigned than a desire to lessen the influence of the former organ! How he could reconcile his use of the scalpel with admitted obligation to practise that charity which 'believeth all things, hopeth all things,' it is yet harder to imagine.

[c] The *italics* in this quotation, are of the reviewer's marking, not the author's.

[d] It is very easy to give an isolated sentence a construction far different from that which would be naturally suggested by the context. We think this is here done. The pamphlet had been discussing the bearing of the proposed restriction on our House of Bishops, considered in its analogy to the Senate of the United States. Let the reader turn back to the passage, and he will see that "accumulation of power" refers to the anomaly by which "the bishops of *five* states may, and *seven* bishops at all times *can*" legislate for *twenty* states, or nominal dioceses! Certainly, this case—spoken of merely as *possible*—would be an "accumulation of power in few hands." But the reviewer finds "pitiful suspicions," "an insinuation," in the phrase concerning interested persons. No such thing. The author of the pamphlet had occasion to mention the aspect which a supposed case must bear in the view of *disinterested persons.* Candid and cautious to an extreme, he thought to guard against the imagination that possibly he might consider the present House of Bishops not such, and by doing so, in what his reviewer calls a "plausible disclaimer," awakened the very suspicions which he feared. We understand him to mean that he believes the "state of things" spoken of to be contemplated by none, desired by none, but unwittingly perpetuated by men who will be the first to "see the evil of it" when fairly brought to light. Such, we are sure, is a candid, charitable, and by no means forced construction of his language, *taken in its connexion.*

[e] This is some of the "strong language" respecting the use of which "ORDER" says "there will always be a difference of opinion." This is true, and it is no less true, that there will probably "always be a difference of opinion" respecting duelling. In neither case is the abstract *right* altered by the existence of such "difference of opinion."

[f] This passage, also, is italicised by the reviewer. It had *two words* in italics in the pamphlet, which gave a very different aspect to the sentence. It was unjust to the writer to alter his own construction of his meaning. Let the reader turn back to the passage, and he will see the force of this remark.

[g] He was, evidently, designedly excluded because he *had* known the Church in its "destitute" condition.

[h] How can the statement of a fact be so termed? Is it not true that the highly respectable gentlemen in question *have* never been situated as the Episcopalians in the west? And is it not universally acknowledged that "unus *oculatus* testis valet decem auritis"—one eye-witness is worth a dozen who know only by hearsay? In civil affairs it is an established rule, that personal acquaintance with a section of the country must qualify a man to legislate for its interests.

[i] This is a notable paragraph. But at the hazard of being scathed with kindred bolts, we venture to express our belief that the "purpose" in question *was* influential in producing the *revised* second canon. We do not design to charge the committee, as such, with such a purpose. Nor do we impute the purpose, wheresoever it may have existed, to any but the purest and most honorable motives. Still, on information entirely independent of the sources, whatever they may have been, whence the author of the pamphlet derived his convictions, we have founded the opinion that his inference is not wide of the truth. The "calumny," be it observed, consists, not in the bare inference as he has given it, but in the *unworthy motives* which the writer takes for granted.—He has been again guilty of foisting in italics not in the original. The pamphleteer gives the "retarding the progress of the Church" as a just consequence of his own deducing, not by any means as in view of those whose purpose he surmises.

[k] We think the author of the pamphlet allows too much weight to the peculiarities of *western* feeling. But the critic, to use a word of his own, must be 'pitifully' ignorant of a very large section of our country, if he supposes that such feeling has yet to be "created." Let the late step of the Methodist General Conference, in fixing its next place of meeting beyond the mountains, bear evidence to the existing strength of such feeling, and the deference with which our brethren of that denomination have seen fit to treat it. We of the Atlantic States have yet to learn a lesson of 'bearing and forbearing' with regard to our trans-Alleghanian brethren.

[*] Bishop White. Bishop Croes and Bishop Hobart were also on the committee.

[†] Rev. Drs. Kemper, Henshaw, and Croswell—Judge Williams, Mr. Binney, and Judge Eccleston. This committee it is, not the "States" they belong to, as the letter of the quotation *says,* which does not "feel for the destitute brethren."

[k] Little as we like the conclusion of this paragraph, we think its reasoning correct and conclusive. Yet it was most unfair to bring this weak point forward as one of the main arguments of the pamphlet. It is by no means such. It is not ranked as such by the author. One of incomparably more value has precedence given it in his arrangement, and, strange to say, is wholly unnoticed by the reviewer!! We allude to that arising from a comparison of the 2d canon with the (present) iv-th article of the constitution; the result of which is, that THAT CANON, IN ALL ITS MODIFICATIONS, IS neither more nor less than UNCONSTITUTIONAL.

[l] We cannot but think that the strength of this answer, burthened as it is with the ill language in which it is clothed, lies in a quibble. The word "Church" is admitted to have always had various meanings. The author of the pamphlet takes it for granted (and in so doing, goes with the current of authority) that in the old axiom, it has *one* sense, viz. that known as *the diocesan;* that in which we use it when we speak of THE *Church* of Corinth, Ephesus, or Pennsylvania. The reviewer takes for granted that *another* sense is the true one, that known as the *national;* the same used in speaking of the English, the French, the American Church. This he *ought to have proved;* and we will be free to say, we think it would have given him some trouble to do so. Till he has done it, we take leave to think that he *may* be as much in the wrong as he represents his opponent to be.

[m] Is it not possible that the phraseology of this article may be not altogether unexceptionable? Its framers never claimed infallibility. Certainly, in our view, they spoke loosely, *if* they designed to indicate a *diocesan* Church. *If,* we say, for we think it matter of doubt. "A Church" may here mean a *parish,* a *congregation;* that being one of the admitted acceptations of the word. At all events, the article is no authority for the interpretation of the old adage.

[n] *Quere?* Was this so customary as the reviewer takes for granted?

[o] The remark so bitterly visited with the critic's indignation, was, in one respect, erroneous. It was *not* "reserved for the Episcopal Church in the United States, to present the anomaly" in question. That anomaly existed many years in Scotland. But whoever has access to "Skinner's Annals of Scottish Episcopacy," will find that, as it there existed, it was thought as much an anomaly and a grievance, by many of the most eminent and justly respected heads of the English Church, as it is represented by the author of the pamphlet.

[p] The reviewer has carefully evaded the consideration of the constituent numbers of that "united council of our Church." Let it be recollected that it consisted, at the time when the canon took its present rank, of *twenty-seven individuals, eleven* of whom were laymen, and but *two* bishops. It comprised *fewer* presbyters than the revised canon makes necessary for the election of a bishop in the case of associated states!

[q] *Presbyters:* the terms are not convertible.

[r] *Ought to be!* Why so? This, we believe, is the very point in question.

[s] It would be interesting to speculate a little as to what these "proper considerations" might be. But we have not room.

[t] Well! do we *need* such security? It is, we must again remark, the very point in question. Let it be remembered that such election can only take place in a new state, and cannot result in consecration but with the approbation of a majority of the standing committees of *all the other* states, OR of the General Convention; and it will be seen that the danger is not very imminent.

[u] Another *petitio principii!* The author of the pamphlet has labored, and perhaps not altogether unsuccessfully, to prove that it was NOT wise in them so to do.

[v] The covert allusion in this sentence may conduce to the explanation of the "purpose" referred to in Note i.)

[w] The argument is given by him as collateral. *Pro* or *contra,* it is of no great worth, since it only amounts to showing that the original framers of the canon were inconsistent with themselves. We leave it to the reader whether the reviewer has successfully defended them?

[x] *Presbyters.* The reviewer seems to dislike retaining the precise term. It is, however, of some importance.

[y] *Presbyters,* again, if you please.

[z] The author of the pamphlet shows, we think, conclusively, that the Vermont attempt did *not* involve any necessity of this canon; p. 5. The reviewer is a very loose, or a very slippery reasoner.

[a] They were men of sufficient wisdom to ask for no more than they thought it possible to obtain. The event showed that they were not without reason for their moderation.

[b] Encore, *Presbyters.*

[c] This is a curious description of the acts of 1795 and 1808! Did the Clerical and Lay Deputies in '95 really mean to "facilitate" the election of bishops, when they tacked the restricting clause to the 3d canon of '89?

[d] We take pleasure in acknowledging the justice and force of all these remarks. But they are utterly uncalled for. The author of the pamphlet, it is true, expresses himself unguardedly. But no friendly disposed reader could fail to perceive that he means to be understood *only of standing committees in vacant dioceses:* and to *such* standing committees, we humbly conceive every syllable of his animadversions to be strictly applicable. The origin of our standing committees was the need of a check on ordinations. For this purpose *a committee of the convention* of a state having a bishop was to sit during the recess of the convention. (Bioren's Journals, p. 95.) Hence the name. In '89, the *existence* of such a committee was provided for no otherwise than as part of the canon 'Of the Testimonials to be produced on the part of those who are to be ordained.' In '95, the provision retained the same situation in the revised canon. It was in 1808 that the 4th canon prescribed the existence of a standing committee 'in every state or diocese' as an independent regulation, while the 24th canon gave it the additional functions of a *council of advice* to the bishop, and the 22d, 27th and other canons, recognised its existence in dioceses where there is no bishop, and "silently," that is by implication, without express direct provisions for that purpose, invested it, in such cases, with many of the episcopal functions.

[e] For all that follows in this and the next paragraph, we can find no more appropriate epithet than that furnished by the reviewer—"flummery"! It is plainly, but most unrighteously, inserted *ad captandum.* Did the writer really suppose his opponent actuated by the principles which he imputes to him? We trow not. We hope not, for the credit of his "intellect."

But it will be objected to our last observations, that no one has said a word against conventions.[f] True, we reply; but the whole argument relating to the superseding of episcopal authority by the standing committees applies, not to them, but to the conventions only. That is enough to justify our cautionary remarks.

Without undertaking the drudgery of exposing all the nonsense and mistakes of our pamphleteer, we shall notice the three following—his comparison of our ecclesiastical and our civil institutions—the substitute he proposes for the canon which so much annoys him—and his final project.

He compares our General Convention to Congress—but is shrewd enough *not* to say, though a superficial reader of his paragraphs would take it for granted, that our House of Deputies resembles the House of Representatives. No; our House of Deputies is not a representation of numbers;[g] it resembles the Senate, being only a representation of states. Yet our candid author argues, "every state, admitted into the union, has a representation in the Senate of the United States; but every state admitted into union with the General Convention, is not represented in the House of Bishops." Certainly not; why should it be, on the principle of resembling our civil institutions? Every state or diocese is, as such, represented in the House of Deputies—each and all alike—why should they have a *second* state representation, in the House of Bishops? A diocese of two clergymen has already as much power, in a vote, in one House of the General Convention, as any diocese with fifty clergymen, or as New York with her hundred and fifty—why, on the principle stated, should such little dioceses have a second privilege of the same kind, by being placed on the same level in the other House? Do Rhode Island, Delaware, Missouri, possess such an advantage in Congress—equal power with Virginia, Pennsylvania, Ohio, New-York, in *both* Houses? Suppose the proposition were suggested, in order to make the General Convention *really* resemble Congress, to remodel the House of Deputies so that it should represent numbers, and be composed of, say, a deputy for every ten clergy, and one for every ten parishes, and, with this, to grant a bishop to every diocese, though it has but one clergyman and a few laymen—would such a proposition be acceded to by our pamphleteer? For ourselves, we approve of no such proposition. Our Church is well organized as it is.[h] And as to the increase of bishops, they have increased about as fast as there has been occasion for them. If in any case it be otherwise, let the mistake be remedied by judicious measures, not by revolutionizing the whole system under which we have prospered. The destitute portions of our Church do not want bishops for the sake of their votes in the General Convention.

The substitute our author gravely suggests for the check on the premature election of bishops contained in the second canon,[i] is this—"the best time, perhaps, for imposing a check, would be, when application is made for admitting a state into union with the General Convention; as is the case under the civil constitution of the United States—by requiring a competent number of churches and clergy to admit the immediate election of a bishop." Mark the wisdom of this project; its profound wisdom!

1. Twenty states are already in union with the General Convention, or organized for the purpose, leaving but four others, and three territories,[j] for the new experiment!

2. It is thought hard that the new dioceses cannot have bishops till they obtain a certain number of clergy, while they yet have a representation in the General Convention—and the remedy is,[k] let them be required to have the same number of clergy before they are either represented or have a bishop!

3. They suffer, it is alleged, for want of being organized under a bishop—therefore deny them the privilege of being organized at all as a branch of our national Church![l]

4. The new dioceses are kept waiting too long for a bishop by the requisition of six settled pastors[m] before electing one—to diminish the evil, let them wait till they have six settled pastors[n] before they are allowed either diocesan existence or a bishop!

'Tis an exquisite thought, and from an exquisite brain—almost as bright a fancy, as when a man says he is starving for want of meat to his bread, to take his bread from him, till he can get bread and meat both.

The final project of our pamphleteer is—"that the second canon be *suspended*, in favor of such states, west of the Alleghany mountains, in which the Church is *now* organized, as shall, before the next ensuing General Convention, [in 1835,] elect bishops according to the fourth article of the General Constitution," &c. Now, who is it makes this request? an anonymous writer.[o] But suppose it made and seconded in due form in the General Convention, what evidence is there that any one of these states is desirous of such a measure? that desire can be expressed, with the proper authenticity, only by a state convention. And should such a wish be communicated by a diocesan to the General Convention, ought it not to be supported by proper reasons for dispensing with one of the most judicious of our regulations—peculiar prospects of success, or other strong considerations? It is a Utopian conceit,[p] that sending bishops into our new dioceses will prove much more efficacious than sending missionaries. To say nothing of the want of miracles, they do not go among heathen as the early bishops did, when all who were converted to Christianity were Episcopalians of course. They go among those who are already, for the most part, Christians, in some sense, and of some denomination. If they are Episcopalians and yet cannot or will not maintain pastors, or eke out the maintenance of missionaries or clerical school-masters, how can they be expected to succeed better with bishops? If they are non-episcopalians, what greater prospect of bringing them within our pale by bishops than by missionaries? We are aware that the energy of an active bishop may be expected to do much, *provided* a fair amount of co-operation is reasonably secure—but, without this co-operation, he could do little or nothing more than a missionary.—What then shall be this amount of co-operation, and what the probability that it is to secure? The Church defines it—six settled pastors—nine settled for a year, if the new canon be adopted. Is this an inordinate requisition? Is it not rather a very moderate one, if the Church would avoid the folly, nay, the impiety, of looking for a blessing, with a total disregard of the means to be employed? Thus far the Church defines—but, if it be clear that any new diocese has peculiar prospects of success, she will doubtless dispense again with her rule, as she has done already in one case, and trust to those peculiar prospects as a sufficient security for the required co-operation with the bishop applied for by the diocese concerned. Such a measure, however, would be widely different from that proposed in the pamphlet—which is, to invite *all* our new dioceses indiscriminately, without a request on their part, some of them perhaps with only one or two settled pastors, and without their showing or even alleging any special reasons for the act, to elect bishops. We say *all* our new dioceses—for the principle which applies to those strictly west of the mountains, equally applies to the rest of them. And thus five bishops[*] are, within three years, to be cast on the waters of this Utopian experiment![q] If this project is not irrational, no project whatever can be. Infinitely better would it be to revive the proposition for a south-western diocese—and if there are not the required number of settled pastors within its borders, let there be a dispensation, sufficient reasons being given.[r] This would be doing much more for that portion of our Church than was ever desired by our colonial brethren in their applications to the mother country.

We dismiss our pamphleteer. Judge him by either his head or his heart, he is a *bad* counsellor—and we hope that none who call themselves Episcopalians will listen to his pestiferous advice.

ORDER.

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[f] A most opportune recollection! We can hardly say as much of the reply.

[g] More the pity, say we. We hardly dare hope, yet most fervently wish that the day may yet come, when the republican model of our civil government will be still more closely followed in our ecclesiastical councils—when a diocese comprising more than *one fourth* of the numerical, and *one third* of the real strength of the national Church, shall have a proportional voice in its councils, and not be neutralized by another of two clergymen and four parishes, and outvoted threefold by two others, jointly unequal to it in strength and numbers.

[h] We must again crave leave to express a doubt.

[i] In the pamphlet, this suggestion is made with a modesty for which the reviewer allows no credit. "*Even were* the 2d canon *to be* entirely repealed," says the author, "no danger would be apprehended;" and goes on to give his view of a means of prevention, with a "*perhaps*."

[j] A few paragraphs above, it suited the reviewer to speak of these as "*wide* territories," which it would be the "extreme of recklessness" to leave to unrestricted elections!

[k] Not so. The author of the pamphlet proposes the measure as a "remedy," not for the want of bishops, but for the present anomalous provisions on the subject. "By this means," says he, "the anomaly above spoken of would be avoided." Was it fair in the reviewer to clip this sentence from the paragraph containing the suggestion?

[l] To this 'sneer' the proposition certainly does lie open.

[m] *Presbyters*, more properly.

[n] *Presbyters*, again!—It is the reviewer's proposition, not the pamphleteer's, that they are to wait for *six* presbyters. All the praise of the next paragraph belongs of right to the former gentleman.

[o] And who put it down so cavalierly? Another.

[p] It has, however, the sanction of every Churchman *who has been* in those dioceses with whom we have had opportunity to converse, including more than one of the bishops, and some of the most intelligent clergymen and laymen of our Church.

[q] See note p.

[r] After all, then, what is the object for which "ORDER" has so stoutly quarrelled, according to his own representation? The pamphleteer wishes a canon *suspended*, not *increased in strictness*. The reviewer admits it *may* be expedient to suspend its operation. The pamphleteer contends that bishops are needed in the western dioceses. The reviewer is not unwilling to grant them a bishop in the aggregate. Tantæne iræ, &c.? But, in truth, there *is* vastly more in question: and after a most careful review of "Order's" production, we feel constrained to say that we regard it as a complete evasion of the main point at issue—the *principle* whether our Church is to be extended by means of bishops or independently of them? The strength of the argument of the pamphlet is wholly kept out of sight by the reviewer; and we know not whether to admire his dexterity most when he slips by unanswerable reasoning without a word of notice, or when he pounces upon some weak non-essential, to gibbet it as the production of a shallow head and unsound heart. We do not like to deal in the style with which he is so familiar, yet we do not see with what grace he could complain, and we feel confident our readers would think the compliment not unmerited, were we to adopt for our conclusion his own last paragraph, changing the single word "*pamphleteer*" for "REVIEWER."

[*] For Tennessee, Georgia, Alabama, Mississippi, and Louisiana.

COMMUNICATIONS.

For the Churchman.

SYSTEMATIC APPEAL AND CONTRIBUTION.

MESSRS. EDITORS,—At the close of your editorial article in your last number, under the head of "Systematic Appeal and Contribution"—you observe "*Laymen* say that the clergy are to blame for the inadequacy of sinew but too evident in the laggard pace of church institutions. They have so often said this in our hearing, that we have resolved it shall be spoken out." And why, permit me to ask, Messrs. Editors, shall it not be spoken out? Is it not, with few exceptions, literally true? I yield to none in respect for the clerical character and office, and therefore cannot suppose myself to be actuated by any other than proper motives, when I declare that the experience of *many years* has served to convince me that the interests of our various church institutions will be prosperous or otherwise, just in exact proportion to the degree of countenance and efficient aid which the laity, upon whom generally devolves the most laborious efforts in their management, receive from the clergy. If the clergy either are or appear to be indifferent to the prosperity and success of our institutions, can it be reasonably expected that the laity will be active and energetic? Certainly not. If they upon whom that duty devolves in an especial manner, by the sacred obligations of their office, will not exhibit a commendable and *commanding* example in such cases, how can it be expected in those whose obligations may justly be regarded as less immediate and peremptory, and who can plead an excuse which the world will readily admit as perfectly valid,—the engagements of business.

But, Messrs. Editors, I will not blame our reverend friends without candidly stating the reasons which I have often heard them give for not taking a more active part in the recommendation of the church institutions to the patronage of their parishioners:—the fear that their *frequency* would give offence, or produce some other unpleasant consequence; perhaps render them personally *unpopular* with their charge.

Now, Messrs. Editors, believing the causes of this *fear* to be wholly imaginary, I have never admitted this excuse as valid, or as justifying those who plead it in the least: if the objects of these institutions are good and sanctioned by divine authority, no such considerations should be permitted to interfere to prevent the performance of the duty. Let a willing spirit of contribution be commended upon the same ground with other "good works." It has been my good fortune to be connected for many years past, with a congregation whose several rectors have always discarded this unworthy *fear*, and honestly and boldly, on all proper occasions, advocated the claims of these institutions, and pressed them upon the *consciences* of their people, on the ground of duty, which could not be omitted without serious hazard; and the consequences have *invariably* been, that the people loved and respected their rector the more for his honest zeal in the discharge of what they acknowledged to be an important part of his pastoral duty, and freely contributed to all the objects commended to their attention.

Take now another example, which very fully exemplifies what I am contending for. The City Mission Society, from the first agitation of the enterprise to its present flourishing condition, has had the active countenance and assistance of our worthy Bishop, and several of our clergy. A spirited and active zeal, and well directed efforts, have characterized the proceedings of all concerned in this institution. Without the co-operating, sustaining, and encouraging conduct of the clergy, would the laity have succeeded so well? Unhesitatingly I answer in the negative. I must do our excellent Bishop the justice to say, that the laity have no cause whatever to complain of him. He is always foremost when he should be, in all such matters. Let our clergy away with all *fear* but the fear of GOD, and the result will speedily display itself in the enlistment of a host of new friends, and a corresponding increase of support, to the religious societies of the Church.

H. S.

For the Churchman.

MESSRS. EDITORS,—I greatly rejoice to see a discussion in the tone of your able correspondent "Layman." Had the pamphlet on the "Revision of the Canons" kept as closely to an "isolated proposition," there would probably have been no remarks of a different stamp in the controversy.

May I suggest to the "Layman" that the case of the foundation of the Church in countries where it is not yet established, is different from that of planting, or rather watering it in our new states and territories? In the one case, there is no access to bishops, without very long voyages or journeys; in the other, bishops can be reached as readily as the General Convention; and it is presumed that a delegation will attend the latter every three years. Episcopal ordinations may thus be obtained by candidates from every part of our country, with no more trouble than the merchants take once or twice in a twelvemonth.

The revised canon in question has reference to other places than the west. The Eastern Diocese, for example, may be yet further dismembered. Is it necessary, will it be judicious, to allow a bishop to each of its component dioceses, which has, or as soon as it may have, six settled presbyters? Delaware may be included in the same question. The proposed canon applies also to decaying dioceses; if one of small territory should dwindle down to six clergymen, is it expedient to keep up an episcopate there, after the decease of the incumbent?

Of the superiority of bishops to other missionaries, in regions professedly Christian, and without a "reasonable security for a fair amount of co-operation," I am doubtful. But on this subject there will be a difference of opinion; some judging from their enthusiastic love of episcopacy—others, and doubtless on both sides of the question, from calmer reflection. Had indeed Dr. Johnson become a missionary bishop in the west, the Church would have had great cause to rejoice; but how few Dr. Johnsons can be found for such a work! Exceptions do not make rules, they rather show their value; and canons are founded on general rules, and in making and maintaining them the greatest good on the whole is presumed to be furthered, though some possible good, in the way of exceptions, may be surrendered.

On the subject of policy, I agree in feeling with the "Layman." Yet what concern among men is conducted without it? If one member of an administration, or a society, or a party, avoids it, other members enter into it, and he shares in the results. It seems scarcely competent then, for any efficient practical man to disclaim policy entirely. Evil policy, cunning policy, selfish policy, treacherous policy, deceitful policy, artifice of all sorts, are to be condemned and reprobated. And "policy-men" are never to be trusted. My feelings, I repeat, would carry me much further; but, were such feelings allowed their full effect, they would prevent those who indulge them from fulfilling many of their social duties.

May I ask the "Layman" how he would "keep half-informed mongrel Churchmen out of the places of authority in our Church?" The subject has, with me, been one of much anxious reflection, and I can point out no method of securing the object, or of approaching to a security for it. Define as you will, the new lights—look, just now, at some other denominations—will subscribe your definitions, and yet evade them. Too much defining, also, like too much legislation, is a great evil. Yet what is to be done? The "Layman" says, "Do what is right in principle," and this means, it appears, allow a bishop to every diocese with six pastors. But the revised canon is the same "in principle"—the requisition of nine pastors differs not "in principle" from the requisition of six. This being the case, the question between these two numbers rests on some other basis—the good of the Church—more definitely, the benefit to be derived from the episcopal office—this benefit to include both local and general results. That the general good will be promoted by the revised canon will, I apprehend, scarcely be questioned. The only fear is concerning its local effects—whether new dioceses will not be retarded in their growth? Such a question is of course a difficult one, and there will be different answers. To me it seems highly probable—first, that the general good to be thus attained will exceed all local injury, should any be produced; and secondly, that local injury will be far greater if a bishop be prematurely and unwisely elected, than if a new diocese goes without a bishop of its own for the few years that may be necessary to add three to its six settled pastors. Peculiar cases, if they occur, can be specially provided for.

Before concluding, allow me to disclaim all "objections to the multiplication of bishops in our western states." No such thought or feeling do I harbor; nor do I believe that any one does, who has written or acted in this or the other matters referring to these states. On the contrary, I desire the success of episcopacy there, and a reasonable "multiplication of bishops." I confess I do not wish to see bishops consecrated on the basis of a missionary vote, or an episcopal resignation, but I should dislike it quite as much in the east as in the west. Neither do I wish any canon to be dispensed with gratuitously for three years, or if not gratuitously, as a mere experiment. To such proceedings and projects I cannot but object, at whatever point of the compass they may arise. But the west, as such, has long been a favorite object of my regard.

SEPTIMUS.

For the Churchman.

New Congregation.—On the 17th ult. a church was organized by the Rev. Liberty A. Barrows, at Norwich, Chenango county, and called *Emmanuel Church*, by which it is hereafter to be known. Smith M. Perdy and David E. S. Bedford, Esqrs., *Wardens*; Messrs. Jason Gleason, David Griffin, and Thomas Milner; Thomas Clapp, Esq., Gen. Henry De Forest, P. B. Prindle, Esq., Walter M. Cankey, Esq., and Mr. Squire Smith, *Vestrymen*.

Norwich is the county town; its location pleasant and healthy. We now have the labors of the above named missionary half of the time, who is the first who has regularly officiated here. It gives us pleasure to state that our prospects are flattering; that many of the enterprising, talented, and respectable inhabitants of the place so readily incline to the usages of the Church, and *respond* so *heartily* to those *appropriate* petitions in her beautiful liturgy.

N.

CONVENTIONS.

EASTERN DIOCESE.

THE Banner of the Church, of the 29th ult., gives without comment or remark, the following intelligence, in reference to the proceedings of the Convention of the Eastern Diocese, held on the 29th ult. It should seem that the affairs of this Diocese are placed in an unpleasant posture, by the refusal of the present Convention to act definitely upon the resolution proposed in the matter of forming distinct and independent dioceses from its component parts.

The Annual Convention of the Episcopal Church in this Diocese, was held in Trinity Church, on Wednesday, the 26th instant. The Bishop and a larger number than usual, both of clergy and laity, were in attendance at the opening of the Convention; thirty of the former being present at the organization, and about the same number of lay delegates. Before the transaction of business, divine service was performed, morning prayer being read by the Rev. Dr. Crocker, of St. John's Church, Providence, and the convention sermon preached by the Rev. Professor Hale, of Dartmouth College. His discourse was an elaborate and conclusive argument for the unity of the Godhead, and its consistency with the peculiar doctrines of the Gospel and the Church respecting the divinity of CHRIST. The Communion was administered by the Bishop, assisted by the Rev. Dr. Crocker.

No measures of especial interest were brought forward at this session of the Convention. The proposed amendment of the constitution, introduced last year, by which, upon a vacancy in the episcopate, the constitution of the Diocese was to be dissolved, was indefinitely postponed; and another amendment, laid over at the same time, and giving any state leave to withdraw from the confederation, upon obtaining the consent of the bishop, was rejected. A committee appointed to take into consideration what measures were expedient for providing the Bishop with an assistant minister, who should also be engaged in missionary duties when his services were not required in the bishop's parish, reported that 400 dollars per annum would be adequate to the object. In pursuance of the recommendetion of the committee, that this sum be raised by pledges of individuals from the several states, in proportion to their ability:—Rev. Dr. Crocker pledged himself for $100 on the part of Rhode Island; Rev. Mr. Baury, $200 for Massachusetts; Rev. Mr. Blackaller, $67 for New-Hampshire; and Mr. Hull, $33 for Maine.

The Standing Committee is the same as last year, with the exception of the Rev. Mr. Doane, in place of the member from Vermont. The Rev. E. M. P. Wells, chaplain and superintendent of the House of Reformation, South Boston, was appointed to preach the sermon at the opening of the next Convention, to be held in St. Paul's Church, in this city. Owing to some inadvertence, St. Paul's was not opened as appointed for the delivery of the sermon on Sunday Schools; and the Rev. Theodore Edson, Rector of St. Ann's Church, Lowell, was reappointed to deliver it on the ensuing session. The Rev. John Bristed, Rector of St. Michael's Church, Bristol, was appointed to preach the sermon on missions.

The Bishop's address, beside embracing the usual statements of episcopal visitations and duties, all which gave unwonted tokens of the prosperity of the Diocese in general, adverted also to several topics of importance, and contained an explicit statement of his sentiments on the subject of episcopal resignations. A copy having been requested by the Convention, to be printed with the Journal, as soon as may be, under the direction of the Secretary, it will probably be before the public in a few days.

In the evening the Convention assembled for divine service at St. Paul's Church. Prayers were read by the Rev. Mr. Baury, Rector of St. Mary's Church, Newton, and the Rev. Dr. Morss, Rector of St. Paul's Church, Newburyport, delivered a sound and practical sermon on the subject of missions. At the close of the service the Convention resumed its session for a short time, and adjourned, after the Episcopal benediction, *sine die.—Banner of the Church.*

THE CHURCHMAN.

SATURDAY, OCTOBER 6, 1832.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms*, will be realized, in large accessions to our subscription list.

THE CHURCHMAN.—Arrangements, of which a circular notice in our 'Intelligence' column will more fully inform our readers, involve the discontinuance of the responsibility of the senior editor, from this date. Nothing but a sense of paramount duty would induce him thus to devolve the sole burthen on his colleague. But prior obligations of a more binding nature, forbid him to continue a connexion which interferes with their discharge. The principles and character of The Churchman, he is well assured, will undergo no change. The steadily increasing support afforded to the paper will, he trusts, continue steadily to increase with augmented reason in its value and efficiency. "The work's sake" is the sole motive of its publishers; the sole end of its editor, and should be the sole inducement of its patrons. May it ever be so!

THE AGENT of the Press, upon whom, as such, the editorial duties connected with the conduct of the Churchman now devolve, hopes that all the anticipations above expressed, may to the full be realized. The readers of the paper will trace in future numbers evidence that its columns have not been forgotten by their former senior editor, and he as a clergyman of the Church, and a patron of the Press, will feel his obligation to contribute still to their interest and usefulness. Its present editor knows of no difference of principles which can affect the future character of the paper while in his charge, and any change attributable to other causes will be the fault only, he trusts, of those who have committed to him its management. In the fact that the charge has been on his part wholly unsought, he finds the ground of his apology for consenting to the present arrangement; and implores the divine direction and blessing in the discharge of the duties which it involves.

CONVENTION OF NEW-YORK.—The Convention of this Diocese assembled on Thursday the 4th instant. Morning Prayers were read by the Rev. Lewis P. Bayard, assisted by the Rev. Evan M. Johnson, and a Sermon preached by the Rev. William Creighton, D. D. Mr. Seth S. Rogers was then admitted to the holy order of Deacons by the Bishop, who was assisted in the administration of the Communion by the Right Rev. Dr. Ives, of North Carolina, the Rev. Dr. Lyell, and the Rev. Charles Seabury. Bishop Ives was subsequently invited to occupy a seat on the right of Bishop Onderdonk during the sitting of the Convention. There were present 60 clergymen, entitled to seats in the Convention, and 79 lay delegates, representing 42 parishes. The Secretary and assistant Secretary of the last year were re-elected; (Rev. Messrs. Whittingham and Haight.) The Bishop's address was then read by him, and committees appointed upon the subjects recommended by him to the special attention of the Convention.

Of the address of our Diocesan, which we shall hereafter publish at length, we have room for no more than a hasty abstract. His Visitation commenced July 7th, and closed August 27th; many of the parishes in which appointments for Episcopal services had been made, being necessarily disappointed, by the return of Bishop Onderdonk to this city, upon his receiving at Buffalo intelligence of the decease of his venerable father. In the interval, however, between the above dates, he had passed through (appointments in this city and Westchester county having been previously fulfilled) the counties of Greene, Delaware, Otsego, Chenango, Broome, Tioga, Tompkins, Steuben, Genesee, Cattaraugus, and Chatauque. In the year past 7 persons have been admitted by him to the holy order of Priests, and 15 to that of Deacons. Baptism was administered in the course of his visitation to 35 adults, and a large number of children[*] received by this, one of its chief officers, by the same sacrament, into the fold of the great Shepherd. In one village, in a school house, the interesting office of baptizing sixteen children was performed by Bishop Onderdonk. May they not long be left without a faithful shepherd to 'feed' them for the love of Him, to whose family they have been united!—Confirmation has been administered by the Bishop in the year past at 61 different places, to 1510 persons;—in two instances to invalids, at their chambers; the Lord's Supper being, in each, at the same time administered—he has consecrated 4 churches and chapels, laid the corner-stones of 2, and instituted Rectors in 2 parishes. The accessions to the number of our clergy, from removals into the Diocese, have been 9; the removals out of the Diocese have been 6. The other changes which have occurred among the clergy of the Diocese, by removals and death, are noticed at length in the address, and will appear in our next and the succeeding number. There are at present 30 candidates for orders in this State, 15 of whom are pursuing their studies in the General Theological Seminary. Three of the persons ordained Deacons in the year elapsed, had previously been ministers of other denominations; and there are now, beside the thirty candidates above named, *six* respectable ministers of other denominations who have expressed their desire of Episcopal orders.

In addition to the facts already enumerated, the Bishop states that three of the late graduates of the General Theological Seminary are "faithfully laboring in important portions of our widely spread missionary ground," and one, the Rev. Aldert N. Smedes, has entered into a temporary engagement as assistant to the Rev. Dr. Lyell, in Christ Church in this city. The consecration of St. Peter's Chapel, recorded in the address, constituted the third Episcopal act of this kind performed in this city within nine months.—Of the Sunday School Union of our Church, he speaks as "an institution which is constantly bestowing invaluable blessings upon our Church and our country."

In reference to the afflicting event by which, in the course of GOD's wise providence, this visitation was interrupted, Bishop Onderdonk speaks as follows:—and we cheerfully record upon our pages the deserved tribute of filial love and veneration. Immediately after the notice of his acts at Buffalo, he adds:—

"On the following morning it was my intention to have gone by the Erie Canal to Lockport. But that divine Being, whose dispensations, however trying, are always wise and good, had ordered otherwise. The unexpected intelligence of the death of my venerated and beloved father, imposed upon me the duty of abandoning the remainder of my proposed visitation, and returning by the direct mail route to this city. I trust I shall be pardoned in further noticing the melancholy cause of the disappointment both to myself, and to many parishes, occasioned by my sudden return home, by here recording, that the Church was thus deprived of one, who, for more than thirty years, in the various capacities of a vestryman of his parish, of a member of the Diocesan and General Conventions, and of our Standing Committee, and Committee for Propagating the Gospel, and in many other of those stations in which the laity may in their proper sphere be eminently useful, brought to the service of the Church a heart truly devoted to her

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[* All of these except 13 adults, and 7 children, will be enumerated in the regular parochial reports.]

interests, and principles ever governed by a regard for her good order and her welfare."

We can appreciate the kind welcome which every where has met our Diocesan, and its influence in sustaining and encouraging him in the discharge of duties, the importance of which is, in the judgment of this world, rarely estimated as it deserves. That he has felt deeply the respectful attentions of our brethren, and their cooperation in his labors for their spiritual good, the following extract proves.

"The kindness and respect with which I have been every where received, the delicate and friendly attention which has been paid to my comfort, and above all the good measure of prosperity which I have witnessed in our Church, and the evidence afforded of the increase among its members of that true piety which consists of faith unfeigned, humble, devout and unostentatious religion, and strict adherence to the rules of morality and virtue, have been to me throughout the labors of the year, sources of the liveliest gratitude to my divine Master, and to the kind and good people among whom I have spent the time of those 'journeyings oft' which are inseparable from the Episcopal office."

Bishop of New-Jersey.—We congratulate our brethren of New-Jersey and the Church at large upon the election, by a unanimous vote of the late Convention of New-Jersey, of the Rev. George W. Doane to the Episcopate of that Diocese. We earnestly hope that nothing will be allowed to prevent his acceptance of the holy office, and confidently anticipate from his discharge of its high duties, with God's blessing, a rich increase in that field upon which his predecessor bestowed so much and such unwearied toil.

General Theological Seminary.—The exercises of this institution for the present year commenced on the *first* instant; and it is expected that the number of its students will in a few days amount to little less than fifty. Theological education is now acknowledged to be a most important, if not *the* most important object of benevolent effort; and we earnestly hope, that the statements and suggestions which have from time to time appeared in our columns, having reference to the encouragement and support of those engaged in theological studies, the increase of facilities afforded at the Seminary by the provision of text books &c., will not fail of producing their full effect. That every thing which is possible should be done to enable the student to turn to the best account the precious opportunities enjoyed at the Seminary, is all-important.

In speaking of the measures adopted in the year past, for supplying the deficiency of income by which the Seminary has been oppressed for several years past, the Bishop of this Diocese, in his late address to the Convention, thus notices a recent gratuity to its funds.

"It is true, a generous legacy has been left to the Seminary by the late Mr. George Lorillard,* and thereby connected that institution with a name which has long been honored by living devotion to its cause,—ranking it with those of Sherred and of Kohne; but this legacy, valuable as it is, even if immediately paid, (an event rendered uncertain by the terms of the will,) will by no means place the Seminary above the necessity of still depending in part upon the benevolence of its friends."

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* Amounting, it is believed, to $20,000.

Co-operation.—We extract from the Bishop's address, the following, as an interesting proof of the efforts making by those in whose behalf so frequent appeals are made to our fellow Churchmen, to render effectual for their own spiritual relief, all that may be done by our Education and Missionary Societies.

"It gave me much pleasure to officiate in the new church of St. Peter, in Westfield, in Chatauque county. It was not ready for consecration, the building not having proceeded further than the erection of the walls, and the putting on of the roof. By special exertion, however, it had been supplied with temporary chancel, desk, and seats; and rendered very comfortable for worship. It was most gratifying to me in this remote village,—one of the most remote western parishes in the diocese,—to find an uncommonly beautiful brick gothic church progressing toward completion, and to hear the musical and responsive parts of our Service performed in so solemn, feeling, and interesting a manner."

Anniversaries.—The evening of the day on which our annual Convention assembles, is set apart for submitting to the several societies connected with the Church in this diocese, the reports of the proceedings of their respective Boards of Management. On Thursday evening of the present week, the several anniversaries of the Tract Society, Auxiliary Bible and Prayer Book Society, Education and Missionary Society of the diocese, and of the Protestant Episcopal Press, were accordingly celebrated; the services were well attended, and we trust the reports and addresses made, have excited a happy interest in the minds of those who were present. The report of the Education and Missionary Society was read by the Corresponding Secretary, the Rev. Dr. Anthon,—that of the Auxiliary Bible and Common Prayer Book Society by Mr. Van Wagenen,—the report of the Press, by the Rev. W. R. Whittingham,—and the Tract Society's report by the Rev. J. V. Van Ingen.

Devotions by the Bishop opened and closed the engagements of the evening; that appropriate hymn, the 25th, being sung before the concluding devotions. Addresses were delivered in behalf of these several institutions by the Rev. Samuel R. Johnson, the Rev. John A. Clark, the Rev. Lewis P. Bayard, and the Rev. Dr. Hawks. Very much of the interest which the statements and appeals contained in the several reports were fitted to excite, was lost, from the fact which we have since learned with regret, that the reading of these documents was not in a tone sufficiently loud to be generally heard. This result may be perfectly remedied. The reports will all be *printed*—and will they not be read?

Most opportune in closing this notice is the possession of the address of our Diocesan, which lies before us. Its concluding paragraphs are precisely to our purpose. The *predictions* they contain were fully realized; let us not allow their *exhortations* to be lost upon us!—Speaking of the objects commended in the address to the regards of our brethren in the church, he says:—

"I will detain you no longer than to commend those interests to your continued prayers, and zealous and faithful labors. Have perpetually in your minds, and urge upon all whom you can favorably influence, the deeply interesting facts, that we stand in great need of a large accession of well-trained clergymen, and large addition, to our means of missionary enterprise.

"The several societies of our Church will, at their joint anniversary this evening, speak for themselves. They will tell you of much that by God's blessing they have done, and will also bring painful conviction that much has been left undone for want of more efficient means. Let us all be thankful for the former view, and all resolve that, by God's blessing, there shall be perpetually diminishing cause for the repetition of the latter."

City Mission.—Another column contains a notice of the services to take place in the Church of the Holy Evangelists, on the evening of Sunday, the 7th inst. The statements to be then presented will be, like those which have been already furnished by the missionary, of high interest; and we need scarcely urge a *general attendance.* The City Mission is deservedly favorite, and has hitherto been eminently successful, a fact upon which our diocesan has dwelt in his address to the Convention with much feeling, and of which he speaks in language of the warmest congratulation.—May it be blessed a hundred fold both to those who are the happy instruments, and those who are the objects, of its most important benefits.

The present number of this paper has been deferred one day later than usual, for the insertion of notices of the Convention proceedings.

Trustees of the General Theological Seminary.—We have been requested to call the attention of those concerned among our readers, to the notice of a meeting of this body in the fourth column of this page.

Correction.—Dr. Johnson, whose opinion was quoted in our last in connexion with the subject of 'Bishops in the West,' was erroneously designated by us a *clergyman.*

TO EPISCOPALIANS.—CIRCULATION OF THE BOOK OF COMMON PRAYER.

A set of Stereotype Plates of the Book of Common Prayer, new and correct, are offered for sale by the Auxiliary Bible and Common Prayer Book Society of this city. They are of the 18mo size, containing 428 pages; and being *duplicates* of a set just completed for the Society, may be had upon very favorable terms. The attention of societies engaged in promoting the circulation of the Prayer Book is invited to this offer. Specimen pages of the plates may be seen, and the terms of sale ascertained, by application or writing to the President of the Society, Benjamin M. Brown, at 61 Water-street, or at the Butchers' and Drovers' Bank, 128 Bowery; or to the Treasurer, Richard Oakley, 105 Front-street.

New-York, Sept. 19, 1832. tf.

OBITUARY.

Died, in this city, on Sunday morning, the 30th Sept., John Slidell, Esq., President of the Tradesmen's Fire Insurance Company. He was seized with cholera in the course of Saturday night, and died at 11 o'clock the following morning. The death of Mr. Slidell will be long lamented as one of the most afflicting that has occurred from cholera in this city. Well known and much respected by his townsmen generally, he was more particularly endeared to others, not less by the warmth of his friendships, and the benevolence of his disposition, than by his uncompromising integrity and spirited independence of character. To his bereaved friends, when they recover from the shock of this sudden stroke of calamity, it will be a solace to reflect that the worth which makes it to them irreparable, ensures its having been a gain to him; and the summons, however violent it may seem, can hardly be considered abrupt, when it came to one every way so well prepared to meet it.—*N. Y. American.*

INTELLIGENCE.

DOMESTIC.

Ordination.—On Friday morning, the 28th ult., in Christ Church, in this city, the Rev. Wm. P. Curtis, Deacon, was admitted to the holy order of Priests, by the Rt. Rev. Bishop Brownell. Mr. Curtis will leave this Diocese in a few days for Detroit, where he will assist the Rev. Mr. Bury, whose health is for the present too much enfeebled to allow him to sustain unaided the duties of his parish.—*Ep. Watch.*

Clerical Changes.—*Massachusetts.* The Rev. M. A. D'Wolf Howe, formerly tutor in Brown University, has taken charge of St. Matthew's Church, South Boston.—*Banner of the Church.*

The Rev. Samuel B. Babcock has taken charge of St. Paul's Church, Dedham.—*Ib.*

Alabama.—The Rev. Samuel Seymour Lewis, formerly an officer in Washington College, has accepted an invitation to take charge of the church at Tuscaloosa. *Ib.*

St. Luke's Church, New-York.—The Rev. John M. Forbes has accepted an invitation from the Vestry of St. Luke's Church, to officiate in that parish during the absence of the Rector; and commenced the discharge of his duties in the parish on the 1st October instant.

The extracts which follow, from a communication by the Rector of St. Luke's, to the Vestry, and their proceedings consequent thereupon, will more fully explain the arrangement of which the temporary relation entered into as above, by the Rev. Mr. Forbes, forms part, and the causes which led to it.

Extract from a letter of the Rev. W. R. Whittingham, to the Church-wardens and Vestrymen of St. Luke's Church, New-York, dated July 24, 1832.—"I therefore propose to you, gentlemen, a relinquishment of my salary for the six months ensuing, from the first of October next, with a view to your securing the services during that time, of some competent minister of our Church, who shall assume my duties and supply my place. That interval it is my wish to spend in the country, in the prosecution of the works for which I am pledged to the Church at large, (the fourth volume of the Standard Works, and the Questions on the Epistles and Gospels,) and in the endeavor, by strict attention to bodily health and exercise, and by the salutary discipline of retired devotion, to prepare myself thenceforth to devote my whole soul, strength, and life, to my Master's work, in that portion of his field which his providence has assigned me.—If the *six months* could be extended to *a year*, it would answer my purpose better; but I fear to make too large a draft upon your sufferance."

Extract from the consequent proceedings of the Vestry.—"*Resolved,* That the Vestry hereby agree to the suspension of the services of the Rev. Mr. Whittingham, as Rector of this church, for one year from the first day of October next, upon the conditions named in his letter to the Vestry, of the 24th inst., except that the Vestry hereby respectfully request the services of the Rector on Communion Sundays."

College Record.—*Washington College.* The sixth annual Commencement of this Institution, the celebration of which was deferred in April last, from the apprehended approach of the Cholera, in Hartford, occurred in the last week in September. The degree of Bachelor of Arts was then conferred on the following young gentlemen, alumni of the College: Eben Edwards Beardsley, Ebenezer Claremont Bishop, Jun., Horace Lorenzo Conolly, John William French, John Badlam Howe, Thomas Stanley Judd, David Ogden, Robert Treat Paine, Demetrius Stamatiades, Joseph Mabbett Warren, Theodore Dehon Wheaton.

The degree of Master of Arts was conferred on the following gentlemen: Park Benjamin, James Wright Gordon, and Samuel Starr, alumni of the College, and on Rev. Lucius M. Purdy, Tutor in the Institution.

The Honorary Degree of Doctor of Divinity was conferred on the Rev. David Butler, Rector of St. Paul's Church, Troy, N. Y.—*Ep. Watchman.*

Society of Alumni.—The first anniversary of the Society of Alumni of Washington College was held at Hartford during the week of Commencement. An Oration was delivered before the Society by Mr. Samuel Starr of the General Theological Seminary, and a Poem by Park Benjamin, Esq.—*Ib.*

Honorary Degree.—The Rev. N. S. Wheaton, President of Washington College, has received the honorary degree of D. D., from Waterville College.—*Ib.*

SUMMARY.

Bishop of Nova Scotia.—The St. John's, Newfoundland, Royal Gazette of July 17th, gives many details of the labors and exposures of Bishop Inglis in a visitation of that part of his extensive diocese. Though the Bishop's arrival at St. John's was on the 3d of July, there was considerable interruption of navigation by the ice. During his stay at this place it would seem that his time was most fully occupied as the kind and faithful father of his flock. He visited all of the teachers of the flourishing Sunday Schools of the congregation, and examined into the condition of the charity schools under the care of Mrs. Haire and Mr. Long. One evening was spent at the house of Archdeacon Wix in company with the teachers of the Sunday Schools, and a few friends. On the 7th the Bishop consecrated a neat church at Pouch Cove, near Cape Francis. The next day, Sunday the 8th, confirmation was administered by him to 19 persons at Carbonear, A. M., and to 77 at Harbor Grace, on the P. M. of the same day. The next day the Bishop visited in a small boat, Island Cove, and Bread and Cheese Cove, at each of which places a church was consecrated. On the 10th the Bishop passed through Bareneed, nearly deserted of its inhabitants who were then out on the fisheries, to Bay Roberts, at which place another church was ready for consecration. On the evening of the same day, his Lordship held confirmation and had full services, when 133 candidates were presented for the holy rite. The addresses of the Bishop on all these occasions are represented, and no doubt truly, as highly interesting, and though in a kind and familiar manner, exceedingly impressive.

The above is a brief abstract from the long account in the Gazette, which if the next number of the same paper reaches us, we shall continue. It must be gratifying to every Christian that the inhabitants of the islands in the Gulf of St. Lawrence can enjoy the superintendence of a prelate so eminently qualified as Bishop Inglis is, by piety and talents, zeal and learning, to advance their spiritual interests. In order to visit his wide spread diocese, embracing many and widely separated islands of the sea, he must be from his home a large portion of his time, and may be well ranked among many others of the episcopate, *a Missionary Bishop.*—(*Aub.*) *Gosp. Mes.*

French Protestant Chapels.—A Correspondent of the "Philadelphian" writes from Paris, as follows:—I have attended some of these chapels and schools. Of the former, the one which may be said to stand at the head of the list, is situated in the fashionable part of the city, and is a neat room of about forty feet square, well fitted up with chairs and a desk. The audience that attends here consists mostly of people of the higher classes. Admiral Count Verhuel, a Peer of France, the Duke and Dutchess de Broglie, the latter a daughter of Mde. De Stael, and their families and other distinguished persons are regular attendants. In the winter theroom is crowded; more come than canfind admittance; and even now, when every body may be said to have fled on account of the cholera, or have gone to the country to pass the fine season, it is well filled. From this chapel an excellent report is carried abroad into the country by deputies and others who, during their winter residence in the city, have attended the service,—so that instead of being looked upon with an eye suspicious of Methodism or fanaticism, the independent preachers are recognized as the heralds of the truth, and held in estimation. Here also, conversions are witnessed;—perhaps it is a Catholic who is the subject, or an eminent physician, or a lady of rank who now no longer walks in the world's show, but exhibits amidst the circles which her station calls her to frequent the graces of the Christian, and exerts an influence in favor of the Christian cause. * * *

The preachers use no notes, but commit their discourses to memory. Their delivery, however, is with a readiness of utterance, a vivacity and an energy that leaves nothing in it further to be desired: it charms and persuades. The order of the service is as follows. At the hour for commencing, the minister and congregation rise, and the former repeats a short and simple doxology or ascription of praise to the holy Trinity; which is generally in these words, "Honor, praise, and glory be to the Father, Son and the Holy Spirit: Amen." The audience is then seated, while the minister proceeds to read the decalogue. This is followed by confessional prayer, generally according to a form, after which there is singing; when the minister again engages in extemporary prayer, the congregation rising. A chapter in the Bible is next read, and the preacher immediately proceeds to his discourse. The concluding exercises are singing and prayer, when the benediction is pronounced, and the assembly dismissed with the exhortation to "remember the poor as they go out;" and that they may have an opportunity of doing so, a box is placed at the door. I have observed that although after the first, the prayers are informal, yet they always embrace an earnest petition in behalf of the king, his family, and all in authority.

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The chapel next in importance, is located in the most *forlorn* part of the city. It stands, so to speak, at the opposite extreme of city life from the one just mentioned. Here the audience, instead of being of the highest classes, is composed of the lowest, with few exceptions. Here it is that "the poor have the Gospel preached unto them."

Emigration.—The number of poor and destitute emigrants forwarded, relieved, or employed by the Montreal Emigrant Society from 23d May to 22d August, 1832, is 7933.

Commencement of a Church Edifice in Paris, Kentucky.—On Tuesday, July the 31st, the corner-stone of a new Episcopal Church, to be called St. Peter's, was laid in Paris, Bourbon county, Kentucky, by Dr. Smith, bishop elect of the Diocese. On this occasion there was divine service, and an appropriate address, delivered by the bishop elect, was received with great attention by a highly respectable audience. After the religious services were ended at the Court-house, the clergy (the Rev. Dr. Smith, and the Rev. Amos Cleaver, rector of the parish,) and the congregation, proceeded to the ground on which the church edifice is to stand. The Bishop elect then performed in a solemn and impressive manner the services of laying the corner-stone. It ought to be noticed, that Philadelphia subscribed a very considerable sum toward the building of this church, for which the Rector in the name of the parish returns this grateful acknowledgment.—*Episcopal Recorder.*

Religious Festival at St. Vincent.—A most gratifying occurrence was witnessed yesterday at the church, which, on the commencement of the morning service, presented the whole of the negroes from Richmond Hill Estate, neatly clothed and attentive in their conduct, as participators therein; these people having resolved upon adopting this truly Christian method of celebrating the termination of their late sugar crop, in consequence of the recent death of their master (the Hon. James C. French) having rendered the usual festivals and rejoicing on the estate at this holiday season unbecoming at the present, and in some degree disrespectful to the memory of their deceased master. At the conclusion of Morning Prayers, our worthy Rector, the Rev. J. Checkley, addressed the congregation from the following text: 6th chapter Galatians, 9th verse:—"Let us not be weary in well-doing, for in due season we shall reap, if we faint not."

In discoursing from this text, the reverend gentleman first complimented the negroes around him on the general good character which he had ascertained that they bore, and as evinced in the respect which they offered on this occasion, to the memory of a kind and indulgent master. He then exhorted them to be diligent and attentive, at all convenient seasons, to the duties of divine worship, and to the instruction which was offered to them, in the attainment of religious knowledge, not only in that house and through his exertions, but at other places in the town and through other teachers, whose time and study were devoted to the same beneficial object;—that to God they were indebted for the success which had attended the completion of the labor they were assembled to commemorate; that to him they must look for a similar blessing on their future exertions—for a continuance of the comforts and happiness which surrounded them, in their homes and in their families—and in the final reward which they would receive after death, by a diligent attention to the religious and social duties of this life, for which their conduct was already conspicuous. This discourse, which was extemporary, and to which we feel our inability to do justice, was delivered with the reverend gentleman's usual earnestness, solemnity, and fervor; and we have no doubt that it made a suitable impression on the whole of the congregation, which included his Excellency the Governor, and several other respectable persons; and we feel equally satisfied, that the example afforded by the negroes of Richmond Hill on this occasion, (and promoted by the highly deserving young colored man, who has the superintendence of them, Mr. Wm. Scott,) will have a beneficial effect among those on many other properties, will materially promote the cause of religion and morality, and insure the continuance of peaceful conduct.—*The Barbadian.*—*St. Vincent Gaz., June 23.*

The Day of Small Things.—A writer in the (Methodist) Christian Advocate, upon the subject of systematic effort in support of their religious societies, remarks:—"It is worthy of notice, that notwithstanding the numerous large donations and legacies, the main bulk of the immense sums raised in England for charitable and liberal purposes, arises from the penny a week subscriptions among the poor."

The large brazen chandelier, which has for 25 or 30 years past shed light upon the heads of all the good people who have attended evening worship in the North Meeting House in Portsmouth, fell down suddenly, on Monday last, dashing in pieces most of the lamps, and breaking several branches, &c. The accident occurred by the parting of the rope near the roof.—*Bost. Trans.*

Sandwich Islands.—*Commerce.* Capt. Gregory of the U. S. ship Falmouth, has transmitted to the Government from Callao, under the date of first of May, a list of the vessels whose owners reside in the Sandwich Islands. The vessels are twenty-three in number, three of which are between 200 and 300 tons burthen, eight between 100 and 200, and the remainder between 20 and 100 tons. The owners of nine of them, including the three largest, are Americans; (Pitman, French & Co., and J. C. James, Esq.;) three are owned by British residents, and the remainder by Sandwich Islanders. The largest vessels owned by the natives are the Neo, of 168 tons, the Waverly of 147 tons, and the Karaknoku, of 119 tons.—*N. Y. Obs.*

Christening Vessels.—*Steamboat for India.* The "Lord William Bentinck," a wrought-iron steam-boat, built by order of the East India Court of Directors, interested in the inland navigation of the East, has been recently launched in London. "In the absence of the Chairman of the Court of Directors, Lord Sandon *christened* her, which ceremony he performed by dashing against her bows a bottle of wine as she was starting from her cradle.* She is one hundred and twenty-five feet long and twenty-two wide; she is all iron except her deck and beams; the thickness of the iron varies from one-fourth of an inch to three-eighths. When launched, her draught of water was eleven inches." [* This practice, which seems common if not universal in England, and is we believe more or less adopted in this country, seems to us puerile in the extreme, and at the same time very reprehensible as a burlesque on one of the most sacred ordinances of religion. We wonder that any respectable person should countenance the act.—*Ed. N. Y. Atlas.*]

Provocation to good works.—We heartily commend the labors of our brother at Moravia, to the imitation of others. We copy his letter from the (Auburn) Gospel Messenger.

Permit me, dear Sir, through your paper, to express my gratification that the Giver of every good and perfect gift has stirred up the people of my charge to give another token of their interest in the prosperity of the Green Bay Mission. Our resources, compared with those of other larger and older congregations, are but small; we wish, however, to regard simply the good opportunity, and knowing that if there is first a willing mind, a man is accepted according to that he hath, we hope to find, from experience, that it is more blessed to give than to receive.

The box of articles, this day forwarded, is estimated to be in value about $64 92. The greater portion of it has been contributed by the congregation at Moravia. Pressed by their own wants, and engaged in building a church, it could hardly be expected that the Episcopalians at Homer would be able, thus early, to engage in missionary enterprise. The value, however, of their contribution, including that from Mc Lean, is estimated at $21 14, and the circumstances under which it is contributed, make it doubly valuable. Among the articles contributed, is also a donation from Genoa, and one from Hector. That God will make the contributors abound in all things, and especially enrich them in spiritual blessings, is the prayer of their sincere friend

And servant, for Christ's sake.
Henry Gregory.

Moravia, Sept. 19.

PUBLIC MEETINGS.

GENERAL CONVENTION.

The triennial meeting of the General Convention of the Protestant Episcopal Church in the United States, will take place in this city, on Wednesday, the 17th inst.

GENERAL PROT. EPIS. SUNDAY SCHOOL UNION.

The second triennial meeting of this Society will be held in the city of New-York, on Wednesday, the 17th day of October next, at 5 o'clock P. M.

The Board of Managers of the same Society will hold a meeting, agreeably to adjournment, on the evening of Wednesday, the 10th day of October next, at 7 o'clock.

By order,
August 30. J. V. Van Ingen, *Secretary.*

GENERAL THEOLOGICAL SEMINARY.

A stated meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held on Wednesday, the 10th day of October next, in Trinity Church, in the City of New-York, at 12 o'clock.

By order.
Jona. M. Wainwright,
Secretary of the Board of Trustees.
August 25, 1832. 75—tf.

☞ The ALUMNI of the GENERAL THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the United States, will meet on Thursday, October 18, (the second day of the session of the General Convention,) to receive the Report of the Committee, appointed at the meeting held in June last to prepare and digest a plan for the proposed association.

Samuel R. Johnson,
George A. Shelton,
John M. Guion,
Benjamin I. Haight,
Albert Smedes,
} *Com.*

N. B. Episcopal Papers are requested to give the above an insertion.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

An election for a Board of Trustees of the New-York Protestant Episcopal Tract Society, will be held at the Press Buildings, in Lumber-street, on Wednesday, 10th instant, at 6 o'clock, P. M.

Anthony J. Bleecker, *Sec'y.*

NEW-YORK PROTESTANT EPISCOPAL PRESS.

An election for Five Trustees of this institution will be held at the Buildings, on Wednesday the 10th instant, at 7 o'clock P. M.

By order.
J. V. Van Ingen, *Secretary.*

CITY MISSION.

The third Quarterly Sermon, in behalf of the City Mission, will be preached in the Mission Church, Vandewater-street, on Sunday evening next, October 7th. The service will commence at 7 o'clock.

J. F. Schroeder, *Secretary of the Executive Committee.*
October 3.

CITY MISSION:—BOARD OF MANAGERS.

Quarterly Meeting.

The regular stated meeting of the Board of Managers will take place on Thursday evening, October 18, at half past 7 o'clock, at the basement committee room of the Mission Church of the Holy Evangelists, Vandewater-street.

By order.
Ogden Hoffman, *Secretary of the Board of Managers.*
Oct. 4, 1832.

EDUCATION AND MISSIONARY SOCIETY.

A stated Meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church, in the State of New-York, will be held agreeably to a provision of the Constitution, at the Buildings of the Protestant Episcopal Press on the day (other than Sunday) next after the adjournment of the Annual Convention of the Diocese, at 7 o'clock, P. M.

ACKNOWLEDGMENTS.

ST. LUKE'S CHURCH SUNDAY SCHOOL SOCIETY, NEW-YORK.

Received, through the hands of Mr. Thomas Browning and Wm. H. Beare, fifty-one dollars and forty-seven cents, being part of the avails of a Fast Sermon, preached in St. Luke's Church, the 3d of August last, by the Rev. W. R. Whittingham.

Henry Ritter, *Treasurer.*

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund, with much pleasure acknowledges the receipt of *two hundred dollars* from *the St. Thomas' Association for the Promotion of Christianity,* "appropriated by the Committee of Distribution, specially to the objects of the Green Bay Mission."

James Swords, *Treasurer*
Green Bay Mission Fund.
October 1, 1832.

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer of the New-York Bible and Common Prayer Book Society, thankfully acknowledges the receipt of one hundred dollars, with the following letter.

Richard Oakley, Esq., Treasurer,

Sir,—Enclosed I have the pleasure of handing you the check of the treasurer of *the St. Thomas' Association for the Promotion of Christianity,* for one hundred dollars, appropriated by the Committee of Distribution, in aid of the funds of the Auxiliary New-York Bible and Common Prayer Book Society.

Respectfully, your humble Servant,
A. B. Neilson, *Secretary.*
New-York, Oct. 1, 1832.

N. Y. PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the N. Y. P. E. Tract Society acknowledges the receipt of the following, viz:—

1832.		
Sept. 26.	By Cash, a donation from a friend in the Navy Yard, Brooklyn,	$1 00
Oct'r. 3.	By Cash from Rev. Wm. Creighton, D. D., to constitute him a Life Member,	$10 00
		$11 00

Thomas Browning, *Treasurer.*
At the Press Buildings, 46 Lumber street.
New-York, Oct. 3, 1832.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States, has great pleasure in acknowledging the receipt of the following sums:—

The amount of a collection in St. John's Church, Yonkers, Westchester county,	$12 06
A collection in St. Luke's Church, city of New-York,	66 03
From "St. Thomas's Association for the Promotion of Christianity," per A. B. Neilson, Esq.,	100 00
From a lady of South Carolina, at present residing in Philadelphia,	30 00
	$208 09

Edward R. Jones, *Treasurer.*
Oct'r. 4, 1832.

PRESS DEPOSITORY,

No. 46 Lumber-street.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 4th, from the following persons, viz:—

Rev. Jackson Kemper, D. D.—C. Goodrich.—Rev. Parker Adams, *with remit.*—C. C. Lathrop, *with remit.*—Rev. J. C. Rudd, D. D.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending October 4th, to the following persons, viz:—

Rev. Reuben Sherwood, Kingston, per sloop William Robins, one parcel.

PUBLICATIONS FOR SALE AS ABOVE.

A Word for the Church, consisting of "The Churchman," and "The High Churchman Vindicated," two Episcopal Charges, by the Rt. Rev. John H. Hobart, D.D. with an Appendix of Authorities, and a Preliminary Notice, by George W. Doane, Rector of Trinity Church, Boston. Price 31 cents.

Advice to a Young Christian on the importance of aiming at an elevated standard of piety, by a Village Pastor. "Feed my Lambs." Price 37½ cents.

MEMOIR OF GRIFFIN.

A Biographical Memoir of the Rev. Edmund D. Griffin, by the Rev. J. McVickar, D. D., Just published by the New-York Protestant Episcopal Press. Price 50 cents.

The profit of this publication is to be given to the Gen. Prot. Epis. Sunday School Union.

JUST ISSUED: HELP TO FAMILY INSTRUCTION AND DEVOTION.

Bishop Sumner's Expository Lectures on the Gospel of St. Luke, upon the plan of his Lectures on St. Matthew and St. Mark, is just published and for sale by the Press. The volume may be had separately, or with the Lectures on Matthew. They also make part of *the Parish Library.* (12th vol.)

CHAPMAN'S SERMONS

Upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church, Second Edition—Just received and for Sale, at wholesale and retail, by the New-York Protestant Episcopal Press.—Price at retail, $1 00.

ELMWOOD HILL BOARDING SCHOOL.

Six miles from City Hall, New-York.

Notice.—The subscriber would inform his patrons and the public, that this school re-opened on Monday the 3d of Sept. after a vacation of one month. He would also state that notwithstanding the general prevalence of sickness in the city and surrounding country, this place has continued and is at present perfectly healthy, as may be inferred from the facts that in a family of 25 persons that remained at the Seminary during vacation, not a single instance of indisposition has occurred.

This Seminary, has been organized and established expressly and exclusively for the accommodation of boys who may have been but little (if at all) at any school, or from under the immediate care of their parents or guardians, viz: from 6 to 10 years of age at the time of entrance.

The object proposed in the establishment of this Seminary is, to furnish for parents who may wish to send their children from home at a very early age, a Boarding School, in which the morals and principles which have been inculcated may be retained and cherished, without the danger of being corrupted by intercourse with boys of very different ages or of improper and confirmed habits when first admitted, and in which the whole system of attention is particularly adapted to the wants, weakness, comforts, and mental developments of the young student from the commencement to the completion of his literary course. The course of instruction embraces all the most important branches of a good English commercial education, with a practical knowledge of the French and Spanish languages, or a regular and thorough preparation for a course of professional or collegiate studies. The number of pupils is limited and select, and none are admitted but such as reside in the family of the Principal, with whom they fare at a common board, and by whom they are treated in all respects as children in a well regulated and Christian family. The building appropriated to the use of the Seminary is spacious and airy, and for salubrity of air, beauty and extent of play grounds, &c., the place is surpassed by few. Circulars containing references, which are numerous and highly respectable, and terms, (which average $130 per annum for board, tuition, and washing) local situation and other particulars, may be obtained at the bookstore of Mr. N. B. Holmes, 262 Greenwich st. (near Warren,) or at the store of Messrs. A. T. Stewart & Co. 257 Broadway. Parents interested are respectfully invited to visit the establishment any day but Saturday and Sunday.

James G. Russell, *Principal.*

MISS GILBERT'S

BOARDING AND DAY SCHOOL.

Miss Angelica Gilbert reopened her School on the 10th day of September last, at No. 113 Bleecker-street. Her card of terms, with the most respectable references, by permission, and to parents of former pupils, will be given on application, personally or by letter. 4w77

TEACHER.

A student of the Gen. Theological Seminary, desires to obtain a situation as a teacher in a school or private family. Further information can be obtained by inquiring or addressing a note to G. F. at the office of the Churchman.

New-York, Sept. 18, 1832.

TRUE AND FALSE JOY.

By Bishop Ken.

Joy sensitive may in bad men abound,
Spiritual only in the just is found;
That in the flesh, in spirit this resides;
Low sense rules that, this noble reason guides;
That, out of natural consitution grows,
And as the temper varies, ebbs and flows;
This, from the joy-diffusing Spirit springs,
Reviving hearts with over-shadowing wings;
When man for God affection filial feels,
The Paraclete the dear relation seals;
His Father, God, his portion, heaven, he sees;
No worldly trouble can disturb his ease.
That to self-love and pride becomes decoy,
By this men humbler grow, the more they joy;
That meteor-like, shines neither long nor far,
This has the light and fix'dness of a star;
Like sudden blasts, that makes a short effort;
This, like trade winds, drives to the heavenly port;
That still the gusto of past sin retains,
This purges all concupiscential stains;
In trials that evaporate or pines,
This in the blackest clouds the brightest shines;
That, on the death-bed, turns to bitter gall,
This languishes to hear the heavenward call.

For the Churchman.

But the dove found no rest for the sole of her foot.—
Gen. viii. 9.

When from the ark the gentle dove
By Noah sped, soar'd high above
The watery waste in searching flight;
When nothing met its aching sight,
Save one interminable sea,—
(Fit emblem of eternity!)
No refuge could the wanderer meet,
Where it might rest its harmless feet;
Far, far above the loftiest head
Of Hor, the mighty ruin spread:
The weary dove returns, lest she
Might perish in that mighty sea;
She gains the ark with trembling wings,
And joyful to its window clings.
Thus, when the soul from earthly thrall,
Hears its Almighty Maker's call;
When time is ended; hence to be
But one long, dread eternity,—
Where are the dreams of *pleasure* fled?
Can *glory's* voice cheer on the dead?
Can *gold*, that potent, mortal spell,
Give rest on which the soul can dwell?
These, and who trust them, whelm'd shall be
With time, in deep eternity.
Oh! but for Christ, where could we fly,
In earth or heaven, in air or sky?
Blest Saviour! to thy ark we cling;
There wreck of worlds no harm can bring:
There mercy's door still opens wide,
To snatch from ruin's threat'ning tide;
There, at thy Cross, nor earth, nor hell,
Can reach us with their malice fell.
Oh! love of Christ! surpassing joy!
This, shall our highest powers employ;
Age, after age in course may flee,
But this pervades eternity!

M. A.

THEOLOGICAL EDUCATION.

We derive the following account of the present mode of preparation for the ministry in the Church of England, from the *Biblical Repository*, to which excellent work it was communicated by the author, the Rev. Edward Bouverie Pusey, (not *J.* B., as the Repository *twice* erroneously designates him,) Regius Professor of Hebrew in the University of Oxford, and, if we mistake not, a pupil and intimate friend of Archbishop Whately, late Principal of Oriel College, of which Mr. Pusey is a Fellow. Mr. P. is evidently biassed in favor of the institutions with which he is himself so intimately associated in places of high trust and honor. He certainly does not allow sufficient prominence to the defects with which that system is encumbered. Yet it is very evident that this arises from no disposition to extenuate or conceal, and if the Professor has under-rated the evils attending the very loose mode of preparation for professional duties which he describes, he has in no respect exaggerated or unduly estimated its advantages.

THEOLOGICAL EDUCATION IN THE ENGLISH CHURCH.

In giving an account of theological education in England, I felt at first a difficulty, arising from my very imperfect acquaintance with the modes in which the Christian dissenters educate their ministers; nor did I exactly know to remedy this deficiency. The arrival, however, of your fourth number, removes my embarrassment, by showing me that you have established a wide correspondence in this country; and I may therefore confine myself to the institutions in which I have been myself brought up.

It is rather difficult to explain these institutions, or rather the mode in which they work, without personal intercourse; as they are so familiar to myself, and so perfectly different from any thing which you have seen, either in your own country or in Germany. According to the old system throughout the continent, as well as here, university education appears to have been divided into two great portions; one preparatory, the other professional; the one employed in forming the mind so as to be capable of discharging the duties of each profession to which it might be called, the other in instructing the individual in the specific knowledge of that profession. In Germany, this appears to have been continued at least till Spener's time; in whose works I find notices, that the university education lasted for six or seven years; and who, I recollect, himself employed his early academical years in studies at which I was then much surprised. The division, however, seems to have now nearly ceased in Germany, (as it has in Denmark and Sweden,) as well as among ourselves; with this extraordinary difference, that on the continent, the *preparatory* education has been dropped, among ourselves, the *professional*. I know not when this took place, nor is it to our immediate purpose. Perhaps the practical mode in which our professional studies are conducted, and which makes London, e. g. with its great hospitals, and courts of justice, a preferable and indeed the only place for the study of medicine and law, has contributed to destroy the professional character of the universities generally; and residence being dispensed with in the case of the two former professions, which could be best pursued elsewhere, it was unhappily not refused in the preparation for orders, which could have been best undertaken here. The result is, that to the inquiry, what direct theological education we have for the candidates for holy orders?—the answer must be "absolutely none." In *theory*, and according to the statutes of our university, it is supposed that seven years are employed (according to the old division) upon *arts*; and that every one who takes a higher degree in divinity, (B. D.) attends for seven more years the lectures of the divinity professor. In *fact*, from three to four years complete the preparatory education; and the candidate for orders is further obliged to attend one course of lectures from the divinity professor, which occupies but from six to eight weeks. These lectures correspond most nearly to the "Encyclopedia" of Germany, being an outline of the several portions of theological study, and theological duty, with references to the books by which the student may afterward pursue the subject for himself. Every thing else is left to the conscience of individuals. A certain preparation for orders *must* be made; but the mode in which this is done, depends upon the individual himself, or the nature of the examination which he expects from the bishop, within whose diocese his future cure lies. Private study at home of the books which the bishop, or his chaplain, or older clerical friends, recommend, forms the general preparation; some are happily initiated into the practical as well as the scientific parts of their profession, by residence with parochial clergy. Of those who pursue a longer course of study at the university, the greater portion belong to the several foundations of the place, the fellows, etc. For those, or any others who choose to reside, there are lectures on Scriptural interpretation, doctrinal theology, and ecclesiastical history. But this is altogether voluntary on their part; so that there can be no general rule given.

It remains to say in what way this defect of professional education is compensated. This is by the Christian character of the *general* education. There is not indeed any distinct instruction for those who are going into the Church; but they will naturally avail themselves of that which is provided for all, in a greater degree than the rest. This instruction is again modified according to the body (i. e. the college) to which each individual belongs; for though the final examinations are conducted with reference to the whole as one body, the instruction is carried on distinctly in each of the twenty-four colleges or halls, of which the university is composed. Generally speaking, however, this instruction consists of the following branches. (1) A view of the evidences of Christianity, generally in connexion with Paley's work. (2) Explanation of one or more gospels, and the Acts. (3) The history of the Old and New Testaments. (4) The doctrines of Christianity, in connexion with the articles of our Church. Instruction on these subjects is given to all alike; attendance upon these lectures is *required*, generally in the last two years of residence; and all these subjects enter into the examination previous to the taking of the first degree, (B. A.,) which is essential to entering into the Church, of advantage in both the other professions, and is taken by many who do not enter into any profession at all. The instruction of the members of the university for the three first years, is carried on by the tutors, who are also fellows of the colleges, clergy generally from twenty-five to forty-five years of age. The religious or theological instruction is generally given by the elder of these persons, who, for the most part, have been or are parochial ministers in the town itself, or the villages in the immediate neighborhood. This instruction is usually given catechetically; there are however, besides, in some colleges, lectures delivered to classes of students. The numbers of those who go through this education efficiently, i. e. take their degree, averages about three hundred annually; so that there will be toward twelve hundred at any given time in the different stages of preparation, beside those also who do not complete their education, but reside only for a time. The most important feature in this preparation is the individual superintendence and advice on the part of the tutor toward each of his pupils; which, while it leaves sufficient freedom for the development of the character, is often very beneficial in forming it, and is very frequently the beginning of a friendship for life. For the acquisition of theological knowledge, beside the above college lectures, those of our divinity professors and the Hebrew professor are open to the pupils. Indeed, two thirds of my classes are composed of those who have not taken their first degree.*

I have now stated to you fully and unreservedly the deficiencies of our system; and I have done it unshrinkly. You will yourself see some very important advantages attending it; and have indeed, in your third number, adverted to some grievous defects in the German system, from which ours is happily free. In a few words, our system appears to me to be best calculated *to form ministers of* Christ; the German, *to impart theological knowledge*. The great defect of the German system, the want of individual guidance and superintendence, which is mitigated in some (but only a small) degree by some truly Christian professors, you have yourself adverted to. Two other considerable evils in the system strike me, although this one lies at the foundation of all. They are, *first*, that theological studies are begun too soon; and *secondly*, that the student is too much a passive recipient in them.

Were theology indeed a mere abstract science, a person of eighteen or nineteen might learn its facts, as well as those of any other science; he might just as well be acquainted with the reasoning and abstract criticism of the Holy Scriptures, as with that of his classical authors. But if, as Aristotle observed of old, a young man is no fit auditor or judge of ethics, because his passions (I mean in their widest sense) are not yet properly disciplined, much less is he fit to enter, as a judge, upon any of those branches of theological instruction, which, to be rightly apprehended, require the previous schooling of the affections. A young man of the age at which they generally enter at the German universities, with all the feelings of recently acquired independence, and with the excitement of self-confidence to which this gives rise, is, generally speaking, in the last frame of mind for a sober and healthy apprehension of religious truth. Nor is the case much mended, (though this is something,) by the interval of a year, which, I am aware, frequently intervenes, before the commencement of theological study.

The second evil arises from the very quantity of instruction afforded. Undoubtedly, on many subjects, more knowledge may be imparted by continued delivery, on the German plan, than by instruction delivered catechetically, as it is given by the tutors, and in some measure by the Professors, here. Yet if the object is not the mere communication of information, but the formation of the mind, so as to acquire and digest its future materials, then I think the almost exclusive employment of continued delivery likely to be pernicious. When too many lectures are not attended, there may be, even under this system, some prospect of subsequent digestion; even this is, I much fear, practically speaking, ordinarily very much hindered by the number of subjects crowded into the short space of academical education; but, at all events, the students attend the lectures in great measure without any previous acquaintance with the subject, and therefore are prepared *jurare in verba magistri*. Their independence is principally exerted in selecting the master whom they shall follow. To instruction given catechetically, it is essential that the pupil shall have formed some previous ideas for himself; and it is in the correction, expansion, or direction of these, with of course the imparting of additional knowledge, that I think an instructer can be of most use. It is to this system of education, at least, rather than to any defect of the German mind, that I should ascribe their inferiority to the English in independence of character. You will recollect the bitter mockery of Lessing and Herder on their nation, as imitators. This has extended indeed far beyond their theology; witness the Frenchifying of their language, and their schools of philosophy; but it has also, as you are aware, exerted a very evil influence upon their theology itself; each imitator, as is always the case, exaggerating that which is peculiar to his master, i. e. generally speaking, his defects; and becoming in consequence, more spiritless, as in the schools of Michaelis, Ernesti, etc. The *Seminarien* do something to diminish this evil; but, as far as I could judge, not enough.* I even thought that I saw a school forming itself in Berlin, under the invaluable Neander; (who would be the last person to encourage any such adherence to him or to any man's works;) but which I feared would take a very partial direction. In this I may be, and trust that I shall be, mistaken; but there are too many proofs of the evil working of the system. In no other country, or at least under no other system, could there have been, to take one instance only, so much and such watery following of our English paraphrasts. The ludicrous instance mentioned of their imitation of the physical defects of some valued master, (I think Baumgarten,) could yet only have happened when other imitation was extreme.

You will not think from what I have written, that I have returned a blind admirer of what is English, merely because it is English. Our system, as well as the German, has certainly declined from the original; yet the piety of the founders of our colleges, has secured to us the most important branch of clerical education,—the personal guidance of the future ministers of our Church. The same institutions also supply a remedy for the want of a more systematic education of the clergy, generally; (since it is no where necessary that the *whole* of the clergy should be a learned body, nor are they by any means such in Germany;) the fellowships supplying a body of men, who, though many are engaged in actual instruction, others in parochial duties, have, as a whole, considerable leisure for availing themselves of the valuable libraries with which each college is furnished; and are thus enabled *fontes adire remotos*. I do not mean, that our learned men have been uniformly fellows of colleges; nor can I, at this moment, name the proportion of those who have not been; but of all our divinity professors, on both foundations, for about three centuries past, I know but of one, (excepting Peter Martyr and another foreigner,) who was certainly not a fellow of a college. Among the Hebrew professors, for the same period, there have been no exceptions. Of ten Arabic professors, three had not previously been fellows. One might easily add numbers of those who have been the great lights of our Church; as Jewel, Hammond, Hooker, Bishop Hall, (Dr. Sanderson was divinity professor,) Jeremy Taylor, and others, who were all fellows of colleges. Of late years, residence has been much diminished by the increase of population, and consequent increased demands for parochial ministers; and the leisure of these ministers has been also much lessened, by the enormous increase of parochial duty. Yet do I not doubt, that when the occasion comes, a mass of sound learning will be found, adequate to every need.†

An English divine does not generally write, unless there seems some occasion for this particular work; and it is remarkable to observe, how our immortal works, our κτήματα ἐς ἀεί, were the production of some immediate necessity of the Church. Our divines wrote for her; not for themselves. German divines,—I do not mean to say any thing invidious, or too sweeping, or to suppose that the idea of usefulness is by any means excluded,—but as a body, I think, German divines write more, because they have something to communicate. There is wanting, or at least, there is less apparent, that devotion to the good of the Church as a whole, which was the animating soul of the gigantic efforts of our forefathers, and which still is the moving cause of every thing which our real divines undertake. Of course, in speaking of Germany generally, one cannot mean to include such men as Neander, Tholuck, and some others; in whom this *kirchlicher sinn*, the welfare of the Church, is the very centre of their actions.

I know not how far the independence of our theologians may be in any way traced to the *general* nature of our education; certainly they present a striking contrast to those of Germany, in the uniform absence of any school, and the originality of each writer; while with the exception of the few leaders, one can hardly open a German book, without seeing how much the writer has been influenced by others. Certainly the most favorable education for a mind of any calibre, would be so much guidance as would prevent its losing time in setting out, without too rigidly prescribing its course; a chart, instead of a pilot. The perfection of the system, I should think, would be a combination of the two methods. If I may be permitted to advert to my own mode of proceeding, I give my exegetical lectures, even to the highest class, catechetically, on the above grounds; so that my lecture-room becomes somewhat like a *Seminarium*, at least one which I witnessed at Berlin. I find that with some little loss of time, I can communicate as much in this way, as by continued delivery; and I hope to secure thereby a more fixed interest, as well as a more individual study of the portions of the Holy Scriptures.

I hope that the above observations will, in some degree, meet your views; and I shall be most glad to explain further any points to which I may not have sufficiently adverted. You are, of course, at liberty to make any use which you please of them. I should be most pleased, if some of your theologians would, on their way to or return from Germany, visit their mother country and see our institutions on the spot.

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* It will be perceived that the above remarks refer particularly to the university of Oxford. It is, however, to be presumed, that they apply also in general, *mutatis mutandis*, to that of Cambridge.—*Ed.*

* See Vol. I. pp. 22, 218, 626.

† I may name to you the new *Theological Library*, edited by Archdeacon Lyall and Mr. Rose, which is likely to be a very creditable and excellent addition to our theology.

DOCTRINAL.

CONVERSION.

Faith, once planted in the heart by a divine influence, must be regarded as the commencement of that *spiritual image*, the possession of which constitutes us *new creatures in* Christ; or as the *seminal principle* of all holiness; the *seed* from which, by a sort of spiritual vegetation, every thing belonging to the new man is produced.

The *necessity* of this radical change in the affections and the life of every fallen being, I hardly need say, is found in that deep and universal depravity, with the consideration of which we commenced. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "The carnal mind is enmity against God—is not subject to the law of God, neither indeed can be:" and "to be carnally minded is death." Three things, from this language, are most evident;—that the unrenewed man is pursuing a course of blind opposition to the spirit of the Gospel—that in himself no adequate power exists to arise to a better state—and that to continue in his present condition, exposes him to the miseries of eternal death. A question of most thrilling interest here arises; whether in the economy of redemption by Christ, sinners *generally* are furnished with the power to rise from this death of sin to newness of life? When we contemplate the unlimited offers, invitations, entreaties, warnings and provisions of the Gospel, we can have no hesitation, surely, in giving to this question an affirmative answer. Upon this principle the Apostles uniformly proceeded, in publishing the truths of redemption, and in appealing, for their enforcement, to the awards of final retribution. But as the limits of a single discourse forbid me to enlarge, permit the reference upon this point to the clear and well sustained argument of Bishop Sumner in his *Apostolical Preaching*,* a book eminently calculated, from its concise and forcible exhibition of Gospel truth, to build up every class of Christians in *the faith once delivered to the saints.*

In this state of weakness and corruption, then, every sinner under the Gospel is provided with adequate power to subdue his lusts, and turn to the ways of God. And every where in his writings St. Paul ascribes this power to the operation of the Holy Ghost—the Holy Ghost, moving upon the heart silently, but with increasing effect, as the means of his influence enjoined in God's word are employed. In that Epistle which we have taken as our guide this morning, he says, speaking of the delightful influence of justifying faith, that this is experienced "because the love of God is shed abroad in our hearts by *the* Holy Ghost, which is given unto us." And again, "If ye live after the flesh ye shall die; but if ye *through* the Spirit do mortify the deeds of the body, ye shall live; for as many as are *led by the* Spirit of God, they are the sons of God." "If any man have not the Spirit of Christ he is none of his; and if Christ be in you, the body is dead, in respect to sin;—for we can do all things through Christ, that strengtheneth us," as the *renewing* energies "of the Holy Ghost are shed on us abundantly through Jesus Christ our Saviour." Whence it is sufficiently manifest that, in the work of our conversion, our only hope of success is in the all-powerful help of *the* Holy Spirit, the third person in the Godhead—and that this help is granted us through the mediation of Jesus Christ, and consequently must be *as universal as his atonement*. *Faith*, then, implanted in the heart by a divine operation, is the beginning of that *new creation in* Christ Jesus *unto good works*, without which no man shall see the Lord. *Repentance*, in this case, being always supposed, as it is utterly impossible to exercise a lively and effectual trust in the blood of a crucified Redeemer, without having that perception of the *exceeding sinfulness of sin*, which will lead to *godly sorrow*. Here then, the good seed, having taken root, cannot fail, under the gentle dews of heavenly grace, to produce the fruits of holiness in heart and life; "For every man that hath this hope in him,"—that is, the hope of salvation by faith in Christ, "purifieth himself even as *he is pure*."—*Bishop Ives' Convention Sermon.*

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* See chap. iv. on Grace. This volume will be found among the "*Standard Works*" published by the Protestant Episcopal Press, New-York, and may be obtained of their agents in this State.

PRACTICAL.

DEATH OF FRIENDS.

We ought not to mourn for the death of those whom our Lord hath called to himself, and delivered from the troubles of this world; inasmuch as we know and should consider, that they are not so properly sent away from us, as before us; that they have only the start of us, as it were in a voyage or a journey; that though we may be allowed to miss them, it will not be fit we should lament them, as if they were lost; lest we give hereby a handle to the Gentiles of upbraiding our despair and sorrow, in accounting those as lost and dead to us, whom we profess to believe alive unto God; and of producing the testimony of our hearts against that of our lips; whilst our behavior upon these occasions speaks us not in earnest, though in words we avow our belief that our departed brethren are in a state of happiness.

For indeed we thus betray our faith and our hope; and whatever we may pretend to say will have no weight with it, but will, all of it, carry a hypocritical and forced appearance. It signifies nothing to talk magnificently of virtue, if we contradict the truth of our words by inconsistent actions. The apostle St. Paul hath blamed and censured those, who are dejected with grief upon the departure of their friends; "I would not," saith he, "have you be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope: for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." He observes of such as have no hope, that they are the persons most apt to be dejected with grief upon the departure of their friends. But as for us, who live by hope, and believe in God, and consider that Christ suffered and rose again from the dead for our sakes, who abide in Christ, and expect to rise again in and through him; what reason can we have either to leave this world with unwillingness and reluctance, or to bewail the case of those who have left it, as lost and desperate? Surely our Lord himself hath well encouraged us by saying, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Wherefore, my beloved brethren, it will become us to resign ourselves entirely to the will of God, with courage and constancy, and to prepare ourselves for any portion which he shall be pleased to allot us: we should lay aside all cowardly apprehension of death, and think only of that life and immortality to which it leads us: We should show the power of our faith, by bearing the departure of our dearest friends without undue emotion; and when it shall please God to call us, in our own persons, to himself, we should gladly receive his summons, and follow him with cheerfulness and without delay.

ADDRESS TO YOUTH.*

The way of the wicked seduceth them.—*Prov.* xii. 26.

Let us notice more particularly *how* the way of the wicked seduces them.

1. It seduces or deceives them by promising them some advantage of pleasure or profit in the ways of sin. This generally lies at the foundation of disobedience, as though we could be happier by offending God than by seeking to please him. This was what deceived our first parents, "ye shall be as gods." Yet how absurd is the supposition, that we can be too cunning for God, as

"Though man could outwit Omnipotence,
Strike out a happiness not meant by God,
And the world we would enjoy."

It is a most rebellious and wicked thought, to suppose God has tied us down to a certain course of conduct to make us miserable, and shut us out of pleasure of which he envies us the enjoyment. One would think so base a thought would at once flash conviction on our consciences, and show us that it is the offspring of hell. Depend upon it, my young friends, that the blessed God is much more concerned for your happiness than any one else can be, and that the ways of wisdom are ways of pleasantness, and all her paths are paths of present and eternal peace: Yet the way of the wicked thus seduceth mankind.

Again the way of the wicked seduces them, by promising that they shall sin with impunity; "Ye shall not surely die," says Satan, and our wicked hearts cherish the fatal lie. Thus, says the sinner, 'God shall not see,' or he thinks within himself, that he will not call him to an account, or that he will repent by and by; or else perhaps he cherishes the hope that God will be better than his word, and that he will not really carry his awful threatenings into execution, and thus he gradually sinks into the regions of infidelity. Now I appeal to those among the young, who are so wretched as to be the slaves of sinful habit or indulgence, if some such thought does not fill their hearts, and plunge them into sin? If they do not, when temptation comes, begin to think,—Satan suggests it to them, that God is a hard master; or say to themselves, 'He surely will not punish me for *this*;' or, 'I will repent hereafter, and leave these things; or at least, I shall manage to escape some how or other?' Any thing of a confused excuse does to silence conscience, while "the way of the wicked seduces you."

Now I beg you to consider well the phrase—"seduceth them." Sin is a growing evil: men and women do not become desperate sinners all at once, but the way of sin when they once yield to it, gradually allures them on. At first, perhaps, their hearts smote them dreadfully, and they were resolved to sin no more; but the next temptation drew them into sin again, and their hearts smote them less this time, so they went on sinning and sinning, till their hearts became insensible as steel; conscience troubled them no more, and they sinned with a high hand, or as Job expresses it, "They drank in iniquity like water." This is the dangerous quality of sin,—its tendency to harden the heart, and drag men on from sin to sin, till it drags them on from sin to judgment, and from judgment down to hell. Well then might the apostle exhort us, "Take heed lest any of you be *hardened* through the *deceitfulness* of sin." This is its nature, to harden and deceive, and lead us by degrees to hell.

Christian Index.

[* A portion of this 'Address' is found in our 20th number. We shall insert several successive extracts, regarding them as peculiarly valuable from their strictly practical cast. The remaining portions, even more than these, show the author's knowledge of the spiritual dangers of the young, and his skill in providing them with the resources of the Gospel. The address was furnished for the Index by a Baptist missionary in India, as a testimony of his interest in the happiness of his country's youth.]—*Eds. Chn.*

SUBLIMITY.

I have often reflected on the brief, simple, unostentatious account given in the Bible of the creation of man, and have as often wondered that critics, from Longinus down, have manifested such an undue partiality to the phrase—"Let there be light, and there was light," when there are others equally sublime to be met with constantly in Scripture. This single passage,—"Man became a living soul"—seems to me as well calculated to call up ideas truly sublime as any other known. It requires, in fact, a much greater power of conception to grasp it in its immensity, and to follow it out into all its grand combinations. The very circumstance of a soul, a soul that thinks, wills and animates worlds, a soul that wanders unfettered through heaven, earth, and hell, and holds converse with angels, men and devils,—of a soul being called into existence by a breath, is of itself, independent of all association, one of the sublimest of ideas. But when, with the pure abstraction, we combine all the connecting circumstances, the spirit of God moving upon the face of the waters, the gradual development of the once inert matter, the systematic application of dust to dust, the growing symmetry, and the beautiful form breathing in its perfection beneath His handy work, conception fails us, and we gaze toward the horizon that limits our view, with intense, but bewildered admiration.—*Detroit Courier.*

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